

VOL XX

THE

NO 40

CHRISTIAN CENTURY

Volume XX

CHICAGO, ILL., OCTOBER 1, 1903

Number 40



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THE DETROIT CONVENTION.

Grant E. Pike.

A church convention should be a gathering for religious purposes. It should be filled with uplifting influences for spiritual living, greater consecration in spiritual work, and it should be well attended. No one will say that the first or second of these have been lacking in any of our state or national conventions; and, further, no one will predict that the Detroit convention will be below par. One thing we can call attention to and urge, and that is that we increase the attendance.

If we could double the number of delegates at these conventions it would mean the doubling of our power or influence. Instead of having two or three thousand delegates at Detroit, let us have four or even six thousand. It would mean more influence on the city of Detroit; more influence on the nation. It would mean greater power for the church, for the plea of Christian union, for which we came forth. Who should constitute these delegates and how can we get them to go?

But many pastors do not feel that they have the means to spare. This is often true, and the difficulty can be overcome if one of the members or officers be asked to solicit for this expense. Generally, you will be surprised to see how soon this amount can be obtained. Many churches are doing this and find that it is even for the good of the local congregation. It will be a short vacation for the pastor, but how refreshing. He will meet many who have various experiences between adversity and prosperity. He will see what has been done and the urgent calls for what is to be done. Out of it all he will go back to his field a stronger man. How many churches will see that their pastor is sent as a delegate to Detroit?

But, pastors, we need to have the business men of our churches more interested in the cause for which we are asking them to sacrifice. How much are we urging that they go, or are sent, to these

conventions? What an interest we would have at Detroit if every church would send its pastor and one or two other delegates besides. Our congregations would become much more interested in His work if this was carried out.

The walls of Jerusalem were not built up by either prophet or priest, but by the people, who with one mind were determined to do the work of the Lord. I fear that we are all lacking in the interest we should take in these great conventions. If we cannot go, let us help to send some one else to conventions, as well as to mission fields. Become interested enough to write Bro. C. R. Crook, 75 Home Bank building, Detroit, Mich., and have him send you a daily paper during the convention. Would it not be a good plan for the pastor to appoint some one to see how many members will take a paper—Detroit daily—during the convention? Try it and note the result.

Don't fail to read "The Spiritual Life," the address delivered by J. E. Lynn at the Illinois state convention.

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The Christian Century

Volume XX

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EDITORIAL

PHASES OF THE SOCIAL PROBLEM.

NO MAN with ability and self-respect desires to become an object of charity. He feels that the contribution he makes to the world's work entitles him to live a full-orbed life, free from the constant fear of possible poverty. The great problem at one time was that of production. Malthus, an English writer on Political Economy of a century ago, so dispaired of a sufficient increase in the food supply that he proposed the introduction of social and moral restraints in order to check the increase of population. But the present era of modern machinery has shifted the problem. The question now is, how shall each receive his rightful share of life's bounties? What assurance has a man who is receiving but a moderate salary, that accident or disease will not overtake him and that those who are dearer to him than life itself will not be subjected to the keenest humiliation?

Perhaps there is no class of men who feel the poignancy of this question more than does the minister of Christ's gospel. Whatever was right in the past, the present age demands that he must be well equipped intellectually; and that takes money. He must dress himself and family at least respectably; and *that takes money*. He is often expected to lead in the gifts to benevolences; and *THAT TAKES MONEY*. He cannot escape the economic question. The demands of the modern world are such that he can no longer be a mendicant. He must be a man. Poverty is no longer a synonym for virtue. Clergy discounts and clergy half-fare are the relics of a time when he was looked upon as something different from a man; but which he must still, as a rule, accept if he would continue to move and live and have his being in this present life.

The allurements of legitimate business, the spirit of speculation, the accumulation of great fortunes have dazed the young man about ready to make choice of a profession. In moments of consecration he has said, I will engage in whatever will best promote the Kingdom of God. His mind is turned toward the ministry. It has been the wish of a dying father and the prayer of a saintly mother that he should make this his life work. But then he reflects, "The average salary is only from five hundred to seven hundred dollars a year, and I desire a home and all that makes life worth living. I am willing to sacrifice, but I am not willing to become a beggar." He turns away and accepts a position in some commercial house or prepares for a profession which will afford him more lucrative returns, believing that in this direction lies his golden opportunity.

Not only are fewer young men preparing for the ministry, but a matter of deeper concern for the Disciples is that many in our own ranks have left this high calling in the last few years to engage in other lines of work. Some have found that they were a misfit or that physical disability has rendered a change necessary. Others feel a diffidence about pushing out and securing a position such as their talents deserve. They abhor the idea of entering into competition with a score of their brother ministers for an open pulpit. There are still others who are making a success, but their talents are in demand elsewhere in both legitimate

and doubtful enterprises. They see their friend of former years making "big money," living in elegant style on the boulevard, riding in his automobile or behind his blooded bays.

An opportunity to become an agent for an oil or mining company presents itself. "But why not organize a company? I have a wide acquaintance. It will be the easiest thing in the world to get my friends to invest. I will help them and make a handsome thing out of it myself." His intentions are good. His purpose is philanthropic. Ministerial brethren, widows and orphans trust his judgment, and turn over their meagre savings to him. Sometimes he has had the business experience, which carries him safely through, but more often the promised dividend is like the fabled pot of gold at the end of the rainbow; and he writes to his patrons as follows: "Mining is a speculation, pure and simple. If we lose, why cry? If we had won as we all expected, we should have laughed. Why scold me, as some have been doing in unkind letters?"

* * *

We believe that the minister should be a man of faith, a man who has the sacrificial spirit, a man who has business sense, a man who by the grace of God keeps his life clean, a man who is devoted to his calling, daring not to prostitute it to any questionable or unholy end.

We believe that it should be possible for him to "live by the gospel" without becoming "anxious for the morrow," as any capable, self-respecting man who holds a responsible position should live.

We believe that there must be a larger recognition of the principle of stewardship by ALL who are truly disciples of the Master; that there must be a fellowship of suffering if this world is to be won to Jesus Christ, that there must be a larger giving of self to the Lord if the Kingdom of God is to fully come, and His will be done here on earth even as it is done in heaven.

PREPARATION FOR DETROIT.

AN URGENT message comes from the general committee at Detroit which we wish to heartily second. The note that is struck will find a ready response on the part of every true and loyal Disciple of the Master. Every national convention should be characterized by some over-mastering but definite purpose, which should make its influence felt in a forceful and effective way throughout the entire brotherhood. Their earnest desire is that we may have a convention "where the spirit of devotion, prayer and work may prevail and that the passion for the world's salvation may possess those who assemble as never before." PRAYER and WORK, when properly united, have never been defeated. There is nothing that they can not accomplish. "We must march forward on our knees" if we would conquer in the name of our King. There must be more waiting on God, more of communion with him that he may more fully possess us. To feel that we are in league with a great brotherhood is a great inspiration; but to know in our hearts' deepest experience that God is with us in the presence of his spirit directing and guiding us means that we shall conquer in his name. In the short time that remains, let our churches send up one united prayer to God for his blessing upon us to the end that his kingdom may come in its fullness into the lives of hearts of men. How grateful we should be that our conventions are not disturbed by some heated discussion of creed revision. Would we find the truest and deepest unity? Then let us be much in the spirit on the Lord's day; on every day.

Second to prayer, the meeting of brethren face to face from the various parts of the country—the city clasping hands with the country, the man of business with the man of the study, the evangelist with the professor—will be most effective in developing a common consciousness and a vital and essential unity among us. A great throng of Christ-like, spirit-filled people must assemble if large things are to be planned for the future. Your pastor has felt discouraged at times during the past year. Would it not be a good investment for the church to send him to Detroit? He would return refreshed in mind and spirit, ready to do a greater work for the Master. And then there are many wealthy Disciples in many congregations who will want to accompany their pastor.

SOME OBSERVATIONS.

A LETTER recently received from a very intelligent lady who lives at one of our principal educational centers, has a paragraph something like this: I know of twelve or fifteen young men who came here to study for the ministry who, with sad hearts, are turning away from it. They are from among the very brightest students, too.

* * *

One of our effective young ministers—not so young but that he has been preaching for twelve years—after a very fruitful pastorate in an important city, writes that he has been turned down by his official board because he does not champion the so-called conservative position among the Disciples. The leader of the opposition proposed the recommendation that Brother Blank is “a Christian gentleman, a strong preacher and an earnest and faithful pastor.” As this minister says, “Wonder how he came to want to get rid of this paragon of excellence!”

* * *

Out of a list of twenty-four of probably the very best equipped and qualified of the younger men among us I observe that only ten are giving themselves wholly to the work of the pastor. Three of the list divide their efforts about equally between ministerial and educational interests. Ten devote themselves almost wholly to education. Two are devoting themselves largely to editorial work, one giving his whole effort to this service. Five have been very bitterly attacked by one of our most widely read papers because, though professing themselves to be loyal Disciples, their views on questions of modern theology and interpretation did not coincide with the views championed by this periodical.

* * *

Conditions exactly similar to these, though the proportions differ, are observable in the ministry of our religious neighbors. The attendance upon theological schools is greatly decreasing; the attacks upon men of acknowledged sincerity and worth, both by church official boards and professed organs of the churches, are very bitter; the evident tendency to get away from dependence upon church support and to have the greater liberty of the professor's chair and the editor's quill are very evident. All these things are occurring at a time when liberty of thought and freedom of action are supposed to have been fully attained. And this is the situation when our own churches stand in pre-eminent need of men of the highest qualifications—when the young men of education in all our communities are scarcely passively interested in the organized religious life of the community, and when the throngs of laboring men are more and more becoming estranged from the churches and indifferent to their message.

* * *

It is noticeable that among men of the broader education, denominational affiliation is a matter of merely traditional interest and of practical economy in the use of church machinery. The real fellowships are not perpendicular, centering around a particular religious plea, or resting upon some specified credal basis or ecclesiastical foundation. The real unity among these men runs horizontally, intersecting lines of all sorts of beliefs. It is not a unity of form, but a unity of spirit. This unity is not based upon commonly ac-

cepted conclusions; but it becomes manifest in a sincere search for the truth, in tolerance for the views of those of differing religious affiliations, and in faithful efforts along all lines to hasten the full reign of the Kingdom of God in all the earth.

* * *

From all this it seems evident that if the churches are to secure and retain in their service the best equipped and most highly qualified men, it must give them far larger liberty in the pulpit, a greater assurance of permanency in appointment, a more generous support of modern methods and a more liberal remuneration from the pews.

* * *

And besides it seems quite apparent that it is an artificial effort to overthrow the indestructibly real by emphasizing a fellowship along the lines of some peculiar religious views, and that instead our church efforts should all be directed toward the general unity of the spirit, which is always more or less independent of formal bases of union.

INTEMPERANCE AND BUSINESS.

THE “strenuous life” comes in for its share of criticism. Many are the evils, we are told, which attend it. Among others which have been noted is the increase of intemperance. But it would be well for us to look at the other side of the picture for a moment. All the main trunk lines have issued an order that employes who drink or frequent places where liquors are sold are not safe men to intrust with the lives of their patrons or their property. In a number of cases it has been already vigorously enforced. The order against the cigarette is almost as stringent. And a number of roads prohibit the use of tobacco by employes when on duty, on and about passenger stations or on passenger cars. The reform has been inaugurated in the interest of public safety. The officials announce that these prohibitions have decreased accidents fully twenty-five per cent. This move on the part of the railroad companies was preceded by the era of the “strenuous life.” Traffic has made a tremendous increase, faster time and better service is demanded by the public. Experience has clearly shown that a man is not to be trusted in a responsible position who persists in the use of the stronger forms of stimulants and narcotics. Carroll D. Wright in a recent address said: “The economic aspects involved in the treatment of the temperance question are having an influence which are spreading everywhere, and which is comprehended in industrial establishments and by government. The simple idea that a man with a clear brain is a better employe than one with a muddled brain is carrying this question forward to success.”

CHICAGO CENTENNIAL.

The city of Chicago is celebrating her one hundredth anniversary this week. According to one derivation of the word it means might and power. From a materialistic standpoint this has been attained. There is nothing to compare with her achievements in business and commerce. To use Mathew Arnold's phrase she has become “beastly prosperous.” Her factories, packing houses and her educational institutions are the largest in the world. There are many things to criticise. Her streets are dirty. Art has been neglected. Her municipal government is inefficient. Spiritual religion has been crowded out of the lives of many people. But to one who has carefully viewed the situation the wonder is that so much has been accomplished. A new sense of solidarity is apparent. Forces of righteousness are joining hands. Civic pride is becoming aroused. The day of her greatness is yet in the future. What may all the power of Chicago accomplish when consecrated to truth, righteousness and honor. Whatever may have been the surprises of the past century, it takes no prophet to see far greater during the next one hundred years.

God liketh patience. Souls that dwell in stillness,
Doing the little things or resting quiet,
May just as perfectly fulfill their mission,
Be just as useful in the Father's sight
As they who grapple with some giant evil,
Clearing a path that every eye may see!
Our Savior cares for cheerful acquiescence
Rather than for a busy ministry.

—Selected.

The Spiritual Life of the Church

By J. Elwood
Lynn

(Continued from last week.)

HAVING said this much about the source of spiritual life, we would in the second place *inquire into the quality of the spiritual life of the church to-day.* The religious life of each age of the church has been marked by certain striking characteristics.

The religious life of the reformation time and of Puritanism was noted for the severity of its mold, its hard, cold insistence upon intellectual standards. It depended for its means of grace upon the catechism and the doctrinal sermon. Salvation consisted in belief in the dogmas of the creeds. The spiritual fruits whose cultivation were especially insisted upon were logical statements and right beliefs.

The type of life of the cathedral age before the days of Protestantism had also its striking characteristics. Like the cathedrals themselves, it was picturesque and possessed of some qualities that compel admiration. There was a sense of the nearness of God and a measure of devotion almost unparalleled. An emphasis laid upon the emotional, upon warmth of feeling. As Cardinal Newman describes it, "The fair form of Christianity rose up and grew like a beautiful pageant. It was majestic and solemn and beautiful, a brotherhood of holy pastors with mitre and crozier and uplifted hand went forth and blessed and ruled the people. Sweet chants resounded, the holy Latin tongue was heard, the boys in white came forth swinging censors, the fragrant cloud arose, mass was sung and saints invoked; there was the soothing dirge and passing bell and familiar call to prayer." This sounds beautiful, but the spiritual life of that time, with all its picturesqueness was unhealthy, extravagant, unreal. Erasmus says that the friars and monks came to the altar reeking with their filthy conduct. Devotion there was, but it was ill directed. Charity poured out in streams, but it was injudicious and therefore hurtful.

It was the age of Heinrich Suso, fit spiritual representative of the mysticism and asceticism of the time, who wore an undergarment of leather into which an hundred and fifty sharp nails were fastened to constantly pierce his flesh, who wore upon his back a cross of wood driven full of spikes that caused him to constantly cry out in agony, "Alas, gentle God, what a dying is this!"

This unhealthy, unreal, unnatural quality was not confined to the cathedral age, but has marred the spiritual power of the church in many ages. Even John Wesley, whose great work was the deepening of the spiritual currents of the church, fasted every Wednesday and Saturday until he undermined his health. The sturdy Jonathan Edwards regarded it his spiritual duty to crucify his flesh daily by thirteen continuous hours of mental application; the liberal-minded Channing was so far an ascetic that he lived in his earlier days in an attic with no more furniture than might have adorned the cell of an anchorite. In the memory of all of us the spiritual power of the church expressed itself in camp-meeting frenzies and the telling of unhealthy and morbid experiences. The distinctive characteristic of the spiritual life of the church to-day is that these elements have been so largely outgrown. The spiritual life of to-day is noticeable for its sanity, its balance, its healthy tone. The typical spiritual man of to-day is not the mystic in his cell or the cowed priest with his crucifix or the pale, haggard theolog or the crazed camp-meeting shouter, but the strong, verile Christian who interprets his spiritual duty to consist of doing justly, loving mercy and walking humbly with his God, who draws no contrast between sacred and secular, who regards his duties to family and church and fellowmen as alike religious, because to him duty of whatever kind is the "Daughter of the Voice of God."

The spirituality of to-day does not excel in prayer-meeting testimonies or in emotional expressions, but lays emphasis on living a full, rounded life, on honestly dealing

with fellow-men, on recognition of the God-given duty of service in behalf of the helpless and unfortunate. But there are points in which the spiritual life of to-day needs deepening and strengthening. It needs to be strengthened in the heroic, the courageous, the verile, the strong. The annals of Christianity in other days is a record of heroism. From the days of Paul, who suffered a hundred deaths, down to the Chinese martyrs, who by the thousands sealed their testimony for Christ with their own blood, Christianity has been the story of heroism and sacrifice, of persecution and fortitude. Christ was and is the world's greatest hero. He chose for the badge of his religion the gory, rugged cross tree. To his apostles their Master gave the heroic spirit of conquest and achievement. But these days for American Christianity are days of peace; men are at ease in Zion. The stimulating effect of martyrdom and sacrifice is wanting. Christians live in luxury and prosperity. There are too many congregations like Coleridge's "Ancient Mariner," "the ship in a dead calm sea and every man on board a corpse." There is danger to our spiritual life here. The hermit crab that finds ready refuge and protection in the shell of other marine animals becomes puffy and soft. There is need of constant effort to appeal to the heroic, the verile, the strong in our church. Church membership must be made to mean more.

From many illustration of the lack of this quality may be chosen—namely, the noticeable fact that so few young men are offering themselves for the Christian ministry. On every hand of late this has been pointed out. Other vocations hold forth the alluring inducements of the dollar, of an easy path to competency and wealth and position. There are plenty of young men willing to go to the orient as officers or privates in the army, willing to be well paid representatives of business houses in the far East, willing to receive government and consular appointments, but our missionary boards are constantly embarrassed because of the few who volunteer as representatives of the cross. The same is true of the ministry at home. The professions of law and medicine, the positions in the commercial world, the arts and sciences—these get our brightest young men in great numbers, while the presidents of our Christian colleges unite in the testimony that the calls from the churches for competent college graduates for the ministry cannot be supplied.

It has been my experience that it is well-nigh impossible to persuade Christian young men in our cities, where the commercial and industrial life is so strong, to decide for the ministry.

What is the remedy? It is well to hold up before the young men of our churches the attractions of the Christian ministry, the field that it presents to the strong young man for highest self-development and for largest usefulness. But this alone is not sufficient, nor will it appeal to the kind of young men the ministry needs. The real remedy is deeper down and consists in intensifying our *spiritual life*. The appeal must be a spiritual one, made to our young men as Christ made it to the young ruler, to the heroic, the self-sacrificing within them.

Thus it is the greatest factor to-day in winning young men to decide for the ministry is the Christian college. Many young men when they enter college have made no decision as to their life's work. They are endeavoring to discover themselves. If they have been sensible enough to select a Christian school, the strong, heroic, spiritual type of life with which they come in contact wins them to the ministry.

In 1901 there were one hundred and fifty-seven men from Illinois colleges in the theological seminaries of this country preparing for the ministry. Every single one of them came from the Christian colleges of the state, not one from the state institutions. Many young men, of course, go to the state institutions undecided as to their life's calling.

(Continued on page 1106.)

*Address delivered at Illinois State Convention.

Basic Truths of the Christian Faith

Professor
Herbert
L. Willott

X. Repentance.*

WHEN John Knox walked down High street in Edinburgh to thunder in the ears of Queen Mary and her court, the burden of his message was, "Repent!" When Savonarola was compelled to leave the narrow limits of St. Mark's and preach in the Duomo to the constantly increasing crowds of Florentines, who hung upon his words, his oft-repeated and passionately uttered exhortation was, "Repent!" When John the Baptist began that ministry upon the banks of the Jordan, which drew eager listeners of every class from conservative Jerusalem, from saintly Hebron, and from sinking Galilee, the watchword of his evangel was, "Repent, for the Kingdom of Heaven is at hand!" and when Jesus took up the tasks of his earthly career, his first utterance, as recorded by the earliest of the evangelists, was, "Repent, and believe in the gospel!" The necessity of repentance on the part of those who are to see the Kingdom of God triumph in their midst is apparent. A congenial atmosphere is required for such a manifestation of spiritual power as is implied in that phrase, and repentance from the selfishness and godlessness that have hindered its approach is demanded. This was the insistent note of all Jesus' earlier preaching. He took up the message of John and proclaimed it wherever he went. The kingdom was at hand, he said. That meant not only that the time was fulfilled, and the moment had come for the greatest of all disclosures of the grace of God, but that the coöperation of all men of good will was essential if the desired coming was to prove effective. The kingdom was at hand, as a harvest is ready for the reapers, as a ship stands ready to be pulled to the shore by willing and resolute hands. The kingdom can only come as men give it place and room in their own lives and in the social order of which they are a part.

Therefore, the need of repentance, of an earnest abandonment of whatever hinders the will of God from full accomplishment. Not only did Jesus so preach, but he instructed the disciples that they should make this the burden of their speech, "and they went out and preached that men should repent." More than this, Jesus held responsible the communities in which he had proclaimed the new life and manifested the power of the kingdom. When they refused to repent, he spoke of it as their chief sin. They knew the truth and did it not. They had heard the preaching and would not repent. Compared with them heathen cities would stand in fairer light in judgment. Capernaum and Bethsaida had refused to repent at a message that would have brought Sodom and Gomorrah to their knees; Chorazin had rejected a gospel that would have melted Tyre to repentance. For such a people only the sign of Jonah remained, for Ninevah had humbled itself in sackcloth and ashes at his call, and now a greater than Jonah spoke in vain. It is, therefore, clear that any effective proclamation of the gospel of Christ must include the call to repentance, and only by compliance with that call can any attempt to gain the life which he has come to bestow find success.

Repentance is sorrow for sin; sorrow sincere, genuine, deep. Only as life is seen to be partial, fragmentary, weak and a failure without adjustment to the life of God, will there come this sorrow over an unhappy or unsatisfying past, and a yearning for the life that is life indeed. This sorrow over failure will vary according to experience. The man who is conscious of crimes which shut him out from the approval of God and men is smitten into contrition by the vision of the perfect life, revealed in the gospel, and in an agony of self-reproach and horror over his past career can only cry, with the publican of old, smiting his breast, "God be merciful to me, a sinner." The man of good character, who has waited long before beginning to live with the fullness of life, will find his record yielding him little

satisfaction as he sees how, in spite of full knowledge, he has withheld from God the powers and influences that might have been a tower of strength to the cause of Christ. Will he not also cry, with broken voice, "God be merciful to me, a sinner"? And even the little child, with but short experience of life's mysteries, but with the greater ability to see with clear vision the perfect life of God in Jesus, will not fail to find in the contrast between that ideal and his own even slightly blemished character the ground of true and sorrowing repentance. Indeed, it is the fact that the greatest saints have carried consciences most sensitive to failure, and have lamented their faults with groanings that could not be uttered. Characters as excellent as those of Jerome and Pusey have borne witness to the need and the value of repentance, and those more impulsive still, like Paul and Augustine, have fought against sin with strong crying and tears. Only let a man acknowledge honestly as these have done, that it is *sin* that darkens the world, and not some harmless and amiable fault, of which it would be merely a little better, that they should free themselves! There is quite too great a willingness to condone the evils within, and say with self-pity and small appreciation of responsibility, "God be merciful to me, an unfortunate," or "a victim of circumstances," or "a man with a few slight blemishes of temper," or "a misrepresented man." There might on occasion be found even a willingness to pray the prayer of Sill's man in Motley, "God be merciful to me—a fool." But the prayer of the publican, if sincere, is harder. Yet is it the only one that rightly registers the moral condition and puts petition upon its proper ground; and he has learned one of the secrets of the kingdom who with true penitence and sorrow prays often, "God be merciful to me, a sinner."

Repentance is sorrow for sin; but it is more. No mere regret can avail to undue the past. If it were so, few victims of serving drink could be found, for who so full of sorrow and remorse as the sobering drunkard? Repentance is sorrow for sin coupled with resolute will to sin no more. It is a moral "Right about face!" Therefore a true translation of the word which Jesus and his disciples employed to describe this step would be, "Change your mind," with the emphasis not upon a mere altering of views, but upon a definite resolution regarding conduct. Repentance is no mere wave of emotion, nor a change of opinion, nor an outward reform, but such a union of mind, heart and will in the enterprise of betterment that a new being is the result. It is not a reformation alone, but a transformation. Better still, by the grace of God, it is a regeneration, a change of being into likeness to our Lord. It is the joyful response of the soul to the fact that evil may absolutely be overcome through the power not of self, but of Christ; that "all things are possible to him who believeth"; that the words of Paul may be implicitly trusted, "I can do all things through him who strengtheneth me."

(To be continued.)

THE SPIRITUAL LIFE OF THE CHURCH.

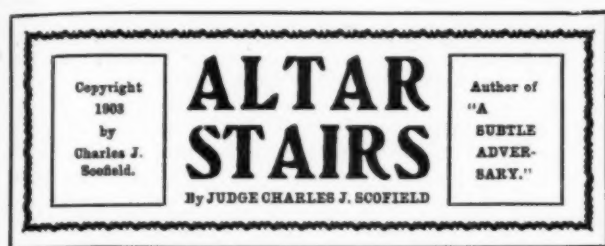
(Continued from page 1105.)

Many professions are chosen before the course is finished, law, medicine and the technical sciences, but few if any decide for the ministry. The opposite is true in the Christian schools. One of the main reasons must be the difference in the spiritual atmosphere in the Christian college. This is a suggestive fact for the church to consider.

If we desire to see our best young men offering themselves for the Christian ministry we must educate them under proper spiritual influences. But in addition to this the spiritual life of our churches must be so intensified that our young men may continually be crying out, as young Isaiah cried, "Hear am I, Lord, send me," and with Paul, "Woe is me if I preach not the Gospel," and with Luther, "I stand here, so help me God. I cannot otherwise."

(To be continued.)

*Synopsis of a sermon preached in the Church of Christ, Kenton, Ohio, Sunday evening, Sept. 13.



The world's great Altar-stairs
That slope through darkness up to God.
—TENNISON.

SYNOPSIS OF PRECEDING CHAPTERS.

Reuben Masters, a lawyer of Stonington, is a bitter opponent of the Christian religion. His daughter, Winifred, becomes converted under the ministration of Frederick Sterling, a young preacher, whose life can not be traced beyond the shadowy scenes of the orphans' home. Winifred is in love with Sterling, whose heart turns to Esther Raymond, with whom Harrison, son of the infidel lawyer, is also in love. Esther's father is supposed to have committed suicide carrying a secret to the grave, which seems to be partially known by his wife, who forbids Esther and Sterling to think of marriage. Reuben Masters aims to dispossess the Raymonds of their estate and has obtained a document purporting to be signed by Basil Raymond, deeding away \$25,000. The lawyer takes his wife and daughter south and plans for Hamilton Southey, a wealthy and atheistic Chicago suitor of Winifred, to join them. The Raymonds seek the assistance of Masters & Son to attend to the administration of the estate. The son accepts the duty, but the father declines, whereupon their case is placed in the hands of Mr. Fullman. Mrs. Raymond orders the entire claim to be allowed. The lawyer demurs. Fullman and Sterling go to Chicago, hoping to find Scudder, who had already sold the note to Belshazzar Eli for \$10,000. Masters follows for the same purpose. As they were returning they stumble on to him, but he eludes them. Masters tries to coerce his son into assisting him in collecting the note. Harrison shows himself a man of honor. The father disinherits him, and he forms a partnership with Mr. Fullman. Mrs. Raymond is so depressed by the secret burden that she bears that life becomes to her almost too much. Esther is fearful that her mother has attempted to take her own life. She goes to Sterling for counsel. Mrs. Raymond is finally convinced that it is her duty to make known the terrible secret. The result is that they come to a satisfactory understanding. Mrs. Raymond is greatly relieved. She no longer feels any hesitancy in leaving Esther and Sterling alone together.

CHAPTER XVI

MRS. RAYMOND'S BOARDERS

ALTHOUGH Mrs. Raymond had said that she would move into a rented house and permit the whole of her husband's property to be applied to the payment of the debts of the estate, Mr. Fullman nevertheless insisted that she should have the property rights which the law gave her as against creditors, and he thought he had an argument which might induce her to yield to his wishes. The residence was worth considerably more than one thousand dollars, but if the homestead and dower and the award of personal property allowed the widow were put together, she would have a sufficient sum with which to purchase the home place in fee and could then earn her living by taking lodgers and boarders until Esther should be able to obtain employment whereby she could support her mother and herself. This plan was unhesitatingly approved by Harrison Masters and Frederick Sterling, who were consulted on the subject.

Mr. Fullman thought the business could be satisfactorily arranged with Reuben Masters without the formality and expense of proceedings in court, and called at that lawyer's office for the purpose of ascertaining definitely what could be done.

He found Mr. Masters in excellent spirits and disposed for once to grant any reasonable request on behalf of Mrs. Raymond, provided he himself should be the arbiter of its reasonableness. A computation of the present value of the homestead and dower was made, and it was found that this amount, together with the award, which was liberal, would be nearly equivalent to the value of the home place and household effects. Mr. Masters was willing that the widow should have the property mentioned as her share of the es-

tate and caused papers to be executed to that effect. Under this arrangement the estate could be made to pay at least ninety-eight cents on the dollar of the general indebtedness, and distribution could be made immediately upon the execution of an indemnifying bond to secure the administratrix against loss should other claims be presented. The acceleration of distribution was regarded as a sufficient consideration for the discounting of Mr. Eli's claim.

But Mrs. Raymond persisted in her refusal to have any part of her husband's estate.

It was urged that the creditors were supposed to have made their contracts with reference to the humane provisions of the law in favor of the widow, and could not be wronged, therefore, by the assertion of her legal rights. Her answer was that the creditors must be paid in full.

She was told that the claims, with the exception of Mr. Eli's, were few and for inconsiderable amounts, and that these small claims could be paid in full; and it was urged that, if Mr. Eli was willing for her to have the home place, thus discounting his claim two per cent or less, she ought to accept the concession, if not for her own sake, at least for the sake of her daughter, on whom would devolve the responsibility of earning their livelihood.

"You received some money from your father's estate a few years after your marriage," suggested the lawyer.

"Two thousand dollars—perhaps a little more."

"So I have been told. Like a foolish wife, you put your money in your husband's hands?"

"I gave him the money—yes. He claimed it as his right and I gave it to him."

"He was not entitled to it under the law, Mrs. Raymond."

"He said he was."

"In that he was mistaken. Before that time the old common law had been abrogated by statute, and under the statute your property was your own, free from the control of your husband."

"Well, I didn't know it; but if I had, it would have made no difference. Mr. Raymond should have had the money."

"But Mr. Raymond never repaid you any part of your money."

"I had my clothes and board."

"I am quite sure you earned these by hard work."

"Yes, I suppose I did."

"Now, Mrs. Raymond, your two thousand dollars at interest during the time your husband had it would have amounted to many thousands more. You are entitled, morally, if not legally, to such part of your husband's estate as represents what you received from your father's estate. You can thus take and hold your home, with a feeling that it is justly yours. With a comfortable home of your own, you and your daughter can certainly earn a living and get along pleasantly and happily together."

After much argument and persuasion Mrs. Raymond, who had grown much more reasonable and tractable since the conference in the sewing-room, consented to accept the old home on the theory that it represented her own money which had been left her by her father.

And now began a new chapter in the lives of Mrs. Raymond and her daughter. Mr. Raymond had lived well, though not luxuriously; he had provided bountifully for his family; and the women of the household had enjoyed the comforts of life without thinking of the toil through which these had been acquired. Formerly if food or clothing was needed it was ordered, and Mr. Raymond paid the bill. Now the widow and her daughter must pay their own bills, and they had no money with which to buy even the necessities of life. The serious problem for their consideration now was how to earn a living, and in the solution of this problem the advice of Frederick Sterling was solicited.

The situation was carefully considered. Esther thought she could easily prepare herself for examination for a certificate to teach school, but the desirable schools were all taken and she would probably not be able to secure a school before fall. A clerkship in a store was suggested, but no vacancy could be thought of and the compensation of girls in the stores was insufficient for the support of two persons. She

could learn stenography, and then she might be able to obtain a position in a law office, for the lawyers were now discharging pens for typewriters and employing competent girls as assistants; but this would require months of study, and her mother interposed objections based upon those puritanical ideas of a woman's sphere to which she still adhered, unaffected by the broadening influences of changed conditions. Finally it was suggested that her home might be converted temporarily into a boarding-house, which would furnish a present income, small indeed, but enough for food and fuel until something better could be done. This suggestion was acted upon as the most feasible under the existing circumstances.

Mr. Sterling begged that he might be considered as the first of Mrs. Raymond's boarders. He had lived a bachelor's life long enough, he said. He was feeling the need of home comforts such as he had never known and such as none but the tender and faithful hand of woman could furnish. Reuben Masters had advised him to marry or go to a boarding-house, and he had decided to accept the latter alternative. He might have accepted the former if he could have had Esther, or a woman just like her, for a wife, but, inasmuch as that was out of the question, he would avail himself of this opportunity of living as a friend under the same roof with her, where he could see and enjoy her sweet companionship every day.

And so before the end of the week Mrs. Raymond had five lodgers—as many as she could reasonably accommodate, for she had but three rooms which could be spared for that purpose. Two young women, clerks in a dry goods store, occupied one room, two young men, Edgar Hartwell and Daniel Moreton, another, and Frederick Sterling the third. Edgar Hartwell was the station agent and Daniel Moreton was a dentist, and both were men of unexceptionable character, especially so in the estimation of certain mothers with marriageable daughters.

And so, with the boarders to take care of and to help take care of her, Mrs. Raymond was launched upon a new career in which she was to become an active participant in the unending struggle for bread. Esther had rebelled at the first suggestion of such a life, thinking it would be too hard for her mother and preferring some work in which her mother could not take part; but Mr. Sterling had convinced her that nothing but work would keep her mother from brooding over her troubles, and that brooding over these troubles in idleness might result in incurable insanity. It was thought that the effort to earn a livelihood would give new hope to the mourner.

The preacher's prediction was soon justified. Mrs. Raymond became more cheerful, seeming to find genuine pleasure in her household duties. Before long she was heard to sing at her work in that soft, low, sweet voice which had cheered the home daily prior to the sad and gloomy period which had begun with her husband's suicide. Esther was the first to note the change, and she shed many a tear of joy when alone in her room where none but God could see or know.

The neighbors did not fail to make a note of this wonderful transformation. Some of them expressed the opinion that Mrs. Raymond was thinking of matrimony and that this was the explanation of her returning cheerfulness. It was a shame, they said, that the widow of such a good man as Basil Raymond should so soon forget the husband of her youth and begin looking about her for a second husband in her declining years. Others saw in this device of taking boarders a manifest effort on the part of Mrs. Raymond to secure a husband for her daughter.

Another subject of discussion among the gossips was the fact that the Raymonds seemed to live almost as well as they had before Basil Raymond's death. It was understood by all that Mrs. Raymond had received from her husband's estate no property save the homestead and the household effects, and there was great distress on the part of the gossips when it was ascertained that the widow's table was abundantly supplied and that she and her daughter had some of the comforts as well as the necessities of life. How could the two live in such style when their only income

was the small amount earned by keeping five boarders? The sin of not living on a crust could have been overlooked, but the failure to enlighten the public as to their private affairs was an unpardonable offense.

It was observed that Frederick Sterling made many of the purchases of groceries and paid cash for what he bought, and the question arose whether he carried his landlady's pocketbook or paid for his purchases out of his own funds. It was even whispered by some of the preacher's enemies that it would be better for all concerned if he would return to the parsonage and do his own dish-washing and tailoring. Some of his friends commented unfavorably on the situation. Miss Lorena Cassingwell, a sweet maiden of nineteen and one of Mr. Sterling's flock, and herself very fond of the shepherd, remarked to her father, who was one of the trustees of the church, that it would be much more becoming, if Mr. Sterling wished to board, for him to go to some place where there was a father or brother in the family (Miss Lorena had both). It would be still more becoming, she thought, for him to abandon boarding altogether and marry some young woman who would make him a suitable companion for life. Miss Lorena glanced at her own sweet face in the mirror and remarked that Esther Raymond was a dear, good girl, but hardly suited for a minister's wife. The remarks were duly approved by Trustee Cassingwell, who thought his money and his daughter's loveliness ought to be a fair exchange for Mr. Sterling's mental and moral worth.

The clatter of tongues became louder when it was reported that the preacher had presented Esther with a complete set of Emerson's works. It was her birthday, and he was seen carrying a box to the house, and it was ascertained afterward that this box contained an expensively bound set of the writings of the seer of Concord. Three objections were brought forward by the members of the community. In the first place, it was of doubtful propriety for the preacher to make so expensive a present to one of the young women of his flock, while ignoring others equally deserving. In the second place, it would have been in better taste if the present had been a commentary on the Scriptures or a collection of orthodox sermons. In the third place, it was too manifestly suggestive and altogether indelicate to underscore the titles of the essays on *Love* and *Friendship* in the table of contents. Perhaps criticism would have been more charitable if it had been known that the preacher had written on the first blank page of the initial volume these words from the essay on *Love*:

"Every promise of the soul has innumerable fulfillments; each of its joys ripens into a new want. Nature, uncontrollable, flowing, forelooking, in the first sentiment of kindness, anticipates already a benevolence which shall lose all particular regards in its general light."

"I don't want to wrong any one," said Dr. Moreton to his friend, Harrison Masters, the next day, "but I have a decided opinion as to what took place when Miss Raymond thanked Mr. Sterling for the books. I swear you to secrecy, Harrison. I am sure no evil was intended, though I do not approve of such intimacy. I was coming down the stairway and Sterling and Esther were in the parlor. I heard her say, 'Oh, I cannot express my thanks!' and then I heard a smack. I've heard a few kisses in my day, and that sound was a kiss as sure as I'm alive!"

Harrison walked to the window and stared at the park just opposite. When he thought he had mastered his emotion he turned to the doctor and said in a tone not altogether without emotion:

"Doctor, you are my true friend, and I believe you will do me a favor."

"Yes, I will, Harrison."

"Please do not repeat this—this suspicion of yours to any other person."

The doctor solemnly promised, and Harrison left the dentist's office.

About this time Frederick Sterling began buggy-riding with Mrs. Raymond and her daughter, taking the widow to-day and sweet Esther to-morrow and showing the utmost of courteous attention to each. The gossips thereupon de-

cided that Mr. Sterling had made up his mind to pay his board bill by marrying the daughter of his hostess. There was much grumbling both in the church and out when this theory gained currency. Poor Lorena Cassingwell shed many tears when she should have been asleep, and Trustee Cassingwell did not hesitate to say that Mr. Sterling's influence in the community was weakening and that a change of pastors would be better for both shepherd and flock.

It was not long, however, before the people began to take a more sober view of the situation and to declare that if the preacher intended to marry it was time for him to do so, and that if he intended to marry one of his flock there was no one, after all, more worthy than Esther Raymond.

Lorena Cassingwell dried her tears and was the first to undertake to congratulate Esther. Inasmuch as the two were members of the Dorcas Society and intimately associated in church work, Lorena felt justified in approaching her friend on the subject.

"We've made up our minds to be good," began Lorena, "and let you have the prize." She smiled faintly. Poor Lorena! She was evidently making a sacrifice.

"Why, Lorena, you will do nothing of the kind. I will not have the prize unless I can earn it fairly." Esther was thinking of the prize to be given at an old-fashioned spelling match to be held soon for the benefit of the Sunday school.

"Oh, there isn't any chance for us in this contest. We are sure you will have it all your own way. And so we have agreed to submit as gracefully as possible."

"No, no, Lorena; you must enter into the contest; and so must the other girls. As between you and me the chances are about equal; and whoever wins the prize will enjoy the victory all the more for the spice of triumph over worthy competitors."

"I feel sure, Esther, that there is no chance for me—and so I gracefully yield. Allow me to offer my congratulations and to wish you a long life and much happiness." These words having been spoken, Lorena gave Esther a sweet kiss.

"A long life and much happiness!" exclaimed Esther, laughing merrily. "Why, that sounds very much like a wedding, Lorena; it does, indeed. What do you mean?"

"Ah! you sly puss," said Lorena, patting Esther's cheek; "you can't imagine what I mean, can you? Then I must speak plainly. I came to congratulate you on your engagement to—to Mr. Sterling."

"Lorena Cassingwell!" cried Esther with a horrified air.

"I engaged to Mr. Sterling! How absurd!"

"That's what everybody says," said Lorena, meekly.

"You are engaged, aren't you?"

"Why, no, you foolish child."

"Then you are about to be engaged?"

"No, indeed!"

Hope was now revived in Lorena's heart; and when Esther said that she could not marry the preacher under any circumstances Lorena returned home with a buoyancy of spirits which she had not enjoyed for many a day.

In the meantime Harrison Masters was suffering all the agonies of a hopeless love, driven to despair by the scene in the parlor, as imagined and reported by Dr. Moreton.

It should be recorded to Harrison's credit that his love for Esther was not so utterly selfish as to fill his heart with a murderous hatred for the successful rival or a homicidal feeling toward the unoffending loved one—a feeling that it were better for her to die than for another to have her love. There were times when he seemed quite generous and unselfish. It was certain that he felt a more genuine interest in Mr. Sterling than he would if Esther's happiness had not been involved. Nor would he indulge or suffer to be expressed in his hearing a thought derogatory to the character of the young woman who had her faults as all, even the best, have, but in whom the eyes of the lover could find no fault or blemish at all. It is well that love blinds the eye of the lover. It is a pity that love so seldom blinds the eye of the wife or husband.

There were other times, however, when Harrison felt very jealous and bitter—when the evil of his nature was upper-

most and he dreamed of a funeral in which the preacher was the silent center of attraction, and of a wedding in which the husband was at least second in the affections of the bride.

And he asked himself repeatedly what Esther had meant by promising him that if he should ever become a Christian he might tell her what was in his heart. Was not Esther too noble to engage in deception? Did she not know what was in his heart, and what his utterance would be if only he should be permitted to speak? But she was human and her heart might have changed, and for such a change she ought not to be criticised. In fact, he was himself to blame for his present unhappiness, for he had said to Esther that he could never become a follower of Christ and that, if speaking what was in his heart depended upon that, the truth must remain unspoken.

Though he had thought once he never could believe, he was in doubt on that subject now—possibly he might become a believer, after all. The light upon his pathway was a little brighter now than then. He had been helped by Mr. Sterling's sermons; he had been helped by recent reading of the long-neglected Book whose teachings he had found surprisingly pure and uplifting. He had become more observant of the difference between the fruit of infidelity and the fruit of Christianity. He had ceased comparing the best of skeptics with the meanest of professed Christians, who were really not Christians at all but enemies in the camp of righteousness, and he had learned to do justice to Christianity by making his comparisons between the best of each class. He had learned that, while the morality of some skeptics was commendable, it was not equal to that of the best of Christians, and he was beginning, in view of what he had seen and heard of late, to become truly skeptical, not as to Christianity but as to skepticism which boasted so much and did so little for the good of the world. He had said much in former years about the persecuting spirit of Christianity, but he was beginning to understand now that the loving Christ had never lighted the fagots or applied the thumbscrew, but that this had been done by men who were not thoroughly subdued to the will of Christ. Yes, the claims of him called the Savior demanded careful, prayerful consideration and should have it; and then, if he should be convinced—

Mr. Skeptic would denounce him as a hypocrite, and there would yet remain two barriers between him and bliss—one, the tongue of his enemy, which would characterize his conversion as simulated that he might win the hand of Esther Raymond; the other, the handsome preacher, who might secure the coveted treasure despite all efforts of converted Harrison Masters.

Well, he had thought once that he could not defy the gossiping world; that he would love and suffer in silence rather than lay himself open to the imputation of joining the church merely for the sake of his love for a woman; but he was beginning to feel braver at last, and if he could become convinced that Jesus was the Christ, the Son of God, and if he could win Esther's hand, he would marry her and let the tongue of gossiping public do its worst.

While indulging in such reflections one day he saw Mr. Sterling and Esther pass his office in a buggy. Esther's shawl had become disarranged and Mr. Sterling was tenderly adjusting it, while Esther seemed pleased with the attention. This little incident had a very depressing effect on the young lawyer, whose stock at once fell several points in his own estimation.

A few days afterwards, Dr. Moreton expressed the opinion to Harrison that the love-affair between the preacher and Esther was rapidly reaching a climax, and that a wedding would probably take place before the "melancholy days" should come.

"The melancholy days are here now as far as I am concerned," thought Harrison, and he smiled a wan, sickly smile. He could not forbear asking what fresh indications of the coming event had fallen under the dentist's observation.

"Oh, a thousand and one little things which defy speech. I might say that he smiled tenderly, or that she listened

rapturously, but that would give you no clear idea of the fact. To know what I know you must have seen the smile, or the bent head and listening ear. I might say that the two are like lovers, but that would not mean anything to you who know nothing of love or lovers."

"Mr. Sterling is naturally a courteous man," said Mr. Masters, vainly endeavoring to convince himself that the dentist had overdrawn the picture. "What you have seen may signify no more than courteous attention——"

"Courteous attention is a fine phrase, my friend," said the dentist, "but loving attention is a finer. I have seen what I have seen, and I firmly believe that the two are engaged."

"But what about Mrs. Raymond's opposition? It has been currently reported that she is opposed to any relation save that of friendship——"

"Mrs. Raymond seems perfectly contented. She does not interfere in any manner. The loss of her property has doubtless reconciled her to the marriage of her daughter with any one who can support the family. The preacher doesn't make much, but he can get bread, butter and calico, and that is better than nothing. That's my opinion, at any rate."

That afternoon Harrison undertook to prepare the bill in a chancery proceeding which was to be hotly contested, and had just taken up his knife to erase the name Esther which had been written where Jerusha should have been, when a gentle rap on the door indicated the presence of one who was not a frequenter of law offices. Opening the door, he found himself face to face with Esther Raymond.

She could stop but a moment, she said; it would hardly be worth while to sit down. Nevertheless she sank timidly into a chair, and asked if there was anything new or of interest relative to her father's estate. She was informed that there was not.

Then she said she had seen Mr. Harrison Masters at church several times lately and had been rejoiced at his interest in the preaching of the Word, and had called to urge him to attend on the following Sunday. Harrison began to make excuse, but Esther urged her petition with such effect that he gave her a promise before she left the office.

"I have a deep interest in your salvation," she said.

"Have you, Miss Raymond?" asked Harrison eagerly. "I feared you had lost all interest in me."

"Indeed I have not," spoke Esther quickly. "I have prayed daily for your conversion, not only for your own sake, but for Winifred's sake. If you were a Christian her pathway would be easier."

"Ah!" thought Harrison, "there it is again. She cares for me only as I may be able to help others whom she loves."

Then he began to grow bitter with jealousy.

"Do you remember your promise to me, Miss Raymond?" he asked, tremblingly. While she hesitated, he asked again, "Do you think your familiarity with Mr. Sterling is consistent with that promise?"

The color faded from Esther's cheeks. For a little while she seemed unable to speak, and then she said:

"You must not think evil of me, Mr. Masters. I can not bear that. I have borne much—but there is a limit——"

She covered her face with her hand, and Harrison started forward with an impulse to take her hand and beg her pardon, and then stubborn pride intervened and prevented such act of penitence.

In a moment Esther arose, and, with a reproachful look which haunted Harrison for many an hour, bade him a kindly adieu and left the office. He followed her and called "Esther!" as she was descending the stairs, but either she did not hear or thought it unwise to heed.

Harrison kept his promise by going to church on the following Sunday, where he heard a touching presentation of the great theme, ever old, yet ever new, of God's love for man as manifested in the life and death of Christ. He sought to leave the building as soon as the services were at an end, but he could not escape the cordial greeting of the preacher, who met him at the door, or of Esther Raymond, who met him on the steps to thank him for keeping his

promise and to express the hope that he had been benefited by coming.

"Forgive me," he said.

"Trust me," she said.

There was no opportunity for either to say more, and so they separated.

On the following day Harrison went to Dr. Moreton's office and requested him to find out whether or not a homeless lawyer could obtain lodging and board at Mrs. Raymond's.

"I have no home now, you know," stammered the lawyer apologetically, "and I thought it would be pleasant to board at the same place with you."

"Certainly; I'll speak to Mrs. Raymond about it. She'll be delighted to have you, I know; and if she is cramped for room she can put Hartwell with the preacher, and you can room with me, old fellow. That's a capital thought, Harrison. I'll speak to Mrs. Raymond at noon."

The two young men seemed delighted at this prospect of a more intimate companionship.

(To be continued.)

AMONG THE NEW BOOKS

The Captain's Toll Gate. By Frank R. Stockton. 352 pages. Price \$1.50. This book is a posthumous novel, the last of the writer's works to be published. The memorial sketch by his wife with which the book opens is charmingly written, but leads one to expect more in the characters than he finds. One would scarcely wish to meet many girls like Olive, and with two or three exceptions the men are not the kind to be admired. The tone of the book is thoroughly pure and as such is enjoyable.

Insect Folk. By Margaret W. Morely. Guin & Co., Boston, Mass. 1903. Pp. 204. Price, 50c net. By illustration and in a pleasing story-like manner, the study of insects in their natural habitations is introduced in this book, and the young student is taught how the grasshopper, the dragon flies and the members of various bug families are made to meet the necessities of their environment. The author, a lover of nature study, is thoroughly familiar with her subject, for which she claims the interest of her readers. As a text-book or supplementary reader "Insect Folk" will be found helpful and entertaining.

A Parish of Two. By Henry Goelet McVickar and Percy Collins. The Lathrop Publishing Company, Boston. 417 pages. Price, \$1.50. A story told by letters between two men, one a minister in a Massachusetts town, a bachelor, and the other a man of the world who has tired of his wife. He confesses his infatuation for another woman, who is also married. He complains that his wife is now making a strenuous study of Wagner's music and Christian Science. Poor woman! how can he blame her; he should be thankful that she can try at least to interest herself in such harmless occupations instead of following his example. The preacher disappoints the reader, because, while he criticises the sin, he is confessedly in sympathy with the sinner. The book is entertaining as unfortunately such books are likely to be, but the world would be better without them.

DISCOURSES ON WAR, by William Ellery Channing. Ginn & Co., Boston, 1903; pp. 229. Price, net, 50 cts.

This is the third volume on war published for the International Union. This, like the other volumes, is furnished at a nominal cost as a part of an important campaign education. In the introduction by Edwin D. Mead Channing's spirit and purpose in his opposition to war are clearly stated. It was pre-eminently as a Christian minister that Channing always sought to speak, so that these addresses will be specially helpful to any seeking definite information and inspirational material on this subject.

DAUGHTERS OF DARKNESS IN SUNNY INDIA. By Beatrice M. Harband. Fleming H. Revell Company, New York and Chicago. 1903. Pp. 302. Price, \$1.25.

This volume is written that a true story of the suffering of India's daughters may be given, and that sympathetic hearts in Christian lands may be stirred to a life of consecration to Christ and India. One cannot read these records of missionary experience without having his interest quickened in world-wide work for the Master. These plain simple stories of ignorance, superstition and suffering should certainly stir to greater earnestness in sending the light. It is a modest volume. The stories of real missionary life are told very interestingly, but without literary pretension. If one were not assured by the author that the book is a record of facts, he would take it for fiction. There is enough of mystery worked in and uncertainty concerning the fate of certain characters of prominence to cause one to read with increasing interest to the close. The book is valuable for the information it furnishes and the missionary enthusiasm it will inspire.

F. L. MOFFETT.

AT THE CHURCH

THE PRAYER MEETING.

SILAS JONES.

Laying Up Treasures.

Topic Oct. 7: Matt. 6:19-24; Luke 12:16-21.

On Earth.

TREASURES on earth are treasures for self. In the first place, treasures accumulated by dishonest methods belong to the earth and to the earth alone. The first word of Jesus concerning wealth is that it shall be obtained by fair dealing. Men who get rich by withholding just wages from their employes and men who overreach others are men whom Jesus condemns. They cannot have quiet consciences if they know what Jesus teaches and if they really want his approval. In the second place, wealth must be used in social service. Our Lord says of the man who intends to use his money on himself, "Thou fool." We do not like, it may be, the strong word of the Lord. Whether we like it or not, it is true, and it is the part of common sense to accept the truth. What else can be said of the rich man who refuses to help his neighbors when they need his help? There are such men in every community. They object to paying the school teacher a good salary. For the sake of a few dollars they will allow their own children and the children of their neighbors to be taught by incompetent persons. If these lovers of money belong to the church—they often do—they stand in the way of every enterprise that requires money. If at one time in their lives the spirit of brotherhood got the better of greed and they gave for the relief of the poor or for the promotion of intelligence and morality, they never cease to regret their weakness and they take a solemn oath never to repeat that mistake. To such men the teaching of Jesus should be made plain. It ought not to be possible for them to believe that they are disciples of Jesus while they care more for money than for Christ's kingdom. And there is the man without money whose aims are like those of the selfish rich. He is no better than they. He has the same spirit. He lives for self and so do they.

The only difference is they have money and he has not. His check will not be honored at the bank of heaven; he has no deposit there.

In Heaven.

Laying up treasures in heaven is a simple matter. It is the giving of oneself to the service of men. It is not giving money, it is not feeding the poor, it is not speaking and writing in behalf of holy living. These are ways in which we may give ourselves, but we can do these things and still be selfish. On a monument in St. Paul's are these words:

"Major-General Charles George Gordon, C. B., who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, his heart to God."

General Gordon first gave his heart to God. He believed in Jesus and he acknowledged no one else as master. He knew that men were his brethren. He wanted them to share in the blessings which he enjoyed. Whether he was in China the Sudan, he sought to glorify God by doing good to men. We are compelled to believe that his treasures in heaven are abundant. The rich man may lay up treasures for himself. "He administers his affairs with watchfulness over himself and with hands clean of malice, oppression or deceit. He does not hope to atone for evil ways of making money by ostentatious benevolence. He is to be judged according to his ways of accumulating wealth as rigidly as for his ways of spending it. He is not hard in business and soft in charity, but of one fiber throughout. His business is a part of his religion, and his philanthropy is a part of his business. He leads his life, he is not lead by it. His talents produce other five."

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

Lessons from Abraham.

Topic Oct. 4: Gen. 12:1-8; Heb. 7:1-10; Rom. 4:1-9.

WHAT a romance of the pioneer age of the world have we in this story of "Abraham the Hebrew." More interesting than any inventions of the historical romancers of these modern times is this simple, straightforward narrative of the going out of this man, already seventy-five years old, to become the founder of a new family, a new race, a new age of faith, a new destiny, a divine dynasty, in whom all the families of the earth should be blessed—in whom the nations are being blessed from age to age. The person who can read this record, in the light of subsequent history, and pronounce it fiction, as some of the so-called higher critics have intimated, must surely be blind in the discernment of events and their sequence. A certain great European statesman, asked to give the strongest argument in proof of the integrity of the Holy Scriptures, answered, "The Jews!" In the same manner, and more specifically, we may point to the history of Abraham, the father of the faithful, and the "Friend of God," and the marvelous fulfillment of the prophecies in his descendants, as positive proof of the inspiration of the Scriptures, and the integrity of the writers. Abraham a myth! Why, he is vastly more a real, historical character than King Arthur and his Round Table. Abraham as he appears in the record in Genesis, is as human and genuine as Washington in American history. To me one of the most realistic of all narratives, the most natural, the most historical of all characters in the Bible or in world-history, is this same Abraham. He was truly a "prince of God."

The lessons from the life of this man stand out as mountain-peaks of the past. He was a man of faith. More is said of the faith of Abraham than of any other of the heroes of faith, of whom the world was not worthy. And the history of this man is the best illustration of what faith is. You can tell what faith is by what it does. When the Lord said unto him, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land which I will show thee," he "went out not knowing whither he went." This illustrates both the principle and practice of faith. It shows what Paul meant when he defined faith as "the substance of things hoped for, the evidence of things not seen." It illustrates what James says of Abraham being justified by works: "Thou seest that faith wrought with his works, and by works was faith made perfect; and the Scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God." James 2:22, 23.

Another lesson is put in this brief sentence: "And Abraham journeyed, going on still toward the South." Here we have it in two short phrases: Going out and going on! Here is the life of faith in all ages for all who dare to venture at the divine demand and under the divine direction. It is the way of life!

"Renewed."

BY PHOEBE CARY.

O feet grown weary as ye walk,
Where down life's hill my pathway lies,
What care I while my soul can mount
As the young eagle mounts the skies?

O eyes with weeping faded out,
What matters it how dim ye be?
My inner vision sweeps untried
The reaches of eternity.

THE BIBLE SCHOOL

Lesson 2 God's Covenant With David Oct. 11

Study vs. 1-28. Commit vs. 8, 9. Compare 1 Chron. 17 and Ps. 89.
(Read 2 Sam., chs. 8-10.)

GOLDEN TEXT: 2 Sam. 7:16. *Thy throne shall be established for ever.*

LESSON: 2 Sam. 7:4-16.

Time. Soon after that of last lesson, probably about 1000 B. C.
Place. Jerusalem.

Reference for further reading: Hastings' Dictionary of the Bible (Scribner's) Articles, David, Covenant; Smith's Dictionary of the Bible, same articles; W. Robertson Smith, Religion of the Semites.

INTRODUCTION.

This lesson follows almost immediately after the last one. Its importance is two fold.

It explains why David did not build the temple when everything apparently was ready for it and he had expressed his purpose so to do. It seemed fitting when "the Lord had given him rest from all his enemies," when he lived at ease in his own palace, that the ark in which the people of the time supposed their God dwelt should be given a splendid temple. But the prophet Nathan, after approving the king's purpose, brought him a message from God discouraging the king's plan. Read verses 5-13 carefully to find the reasons for David's not building the temple. The only reason there given is that it was not yet time; the Lord had not required it, a more prosperous and peaceable time was coming, and David's son would build the temple; the people were not yet ready for it. Two other reasons are given in later passages, but they seem to be later interpretations of the course of events. In David's instructions (1 Chron. 22:8 and 28:3) the reason given is that David was a man of war who had shed blood and therefore it was not proper for him to build the temple. In Solomon's letter to Hiram (1 Kings 5:3) he says that the wars of David's time prevented the building of the temple. It is worthy of note that David, in spite of the fact that he was not to build the temple, yet made all possible preparation for his successor's work (see 1 Chron. 22, 28, and 29).

The most important fact to study, however, is the covenant made with David. This undoubtedly refers back to the old covenant made between God and Abraham, that all nations were to be blessed through the Hebrews, Abraham's descendants. It refers forward to the coming of the Messiah, in whom this blessing was consummated. It represents one of the half dozen great steps in the development of the Messianic expectation. Thus it is referred to repeatedly: Ps. 132, Isa. 9:7, Jer. 23:5, 33:15, Amos 9:11, Mat. 22:42, Mk. 12:35, Heb. 4, etc. See any concordance under name of David. In time it became a fixed belief that the Christ must be of the seed of David.

The promise was made to David as head of the nation that it should be established in peace, as a faithful worshiper of the Lord's, that he should have an endless succession of descendants upon the throne and God would never forsake his race. It was at the same time a limiting and a broadening of the covenant; the promise became more definite and more secure. These thoughts are clearly brought out in the beautiful prayer of thanksgiving which immediately follows the lesson, vs. 18-29.

EXPOSITION.

I. David's Temple Plans Vetoed. (4-7.)

(4) *That night.* David had disclosed to Nathan his plans for the building of a temple to God. He expressed himself as unwilling to permit the ark to remain in its temporary tent, because it was in too striking contrast with the splendor of his own palace. Nathan had approved David's plan when he first talked with him, but later on a change of attitude on the part of the prophet came about through the divine message. (5) *Shalt thou build?* There were reasons more than either David or Nathan could realize why a temple would bring both good and evil influences into Israel's life. Indeed the temple seems not to have been an unmixed blessing, but rather a menace to the true religion, by tending to remove the center of worship to Jerusalem and to deprive the smaller places of the religious influences they had enjoyed in the more simple days of Samuel. Moreover, God did not need any human construction as a dwelling place. (6) *I have not dwelt in any house.* There had been a simple tent of meeting in the wilderness, where the religious life of the people had centered. The tabernacle was not by any means so gorgeous a structure as the king now contemplated, and yet it had served every purpose, and might still do so. (7) *Spake I a word?* God had never asked his people for a temple. What he desired at their hands was something far more costly and acceptable than this—namely: true devotion, sincere worship, and a right life. *A house of cedar.* Cedar was the costliest wood known to the Hebrews, coming as it did from the Lebanon mountains, and therefore represented a palatial structure.

II. David's House to be Built. (8-11.)

(8) *I took thee from the sheep-cote.* David is reminded of the humility of that life from which he had been taken previous to his

kingship. His exaltation had been from the simple life of the shepherd to be monarch of Israel. (9) *Cut off all thine enemies.* David carried on many wars and prospered in them all. He had the same political ambitions as those which have characterized other kings, and regarded the prosperity that came to his realm as the blessing of God upon his efforts. *Great name.* David's renown was believed by the Jewish people of later years to have gone out widely among the nations. It must indeed have been known to all of those upon the borders of Palestine. (10) *Appoint a place.* Even yet, after many years of residence in Palestine, the prosperity of the nation might be considered as uncertain; but the promise is received that the land is to be theirs perpetually, and they shall no more have to give way before their enemies. This promise is of course conditioned, like all others, upon such behavior as shall merit the divine blessing. (11) *Judges.* These men were the local deliverers of the tribes and clans in the period after the conquest. The period is now looked back to as the beginning of the national life. *To rest.* David's reign might be considered at its zenith. His wars were largely over and his political prospects assured. *Will make thee a house.* David had offered to build a house for God. The divine response is that such a house is not needed, but that as the reward for the piety of David's heart in this good plan God will make him a house—that is, he will establish his family as the royal house of Judah.

III. David's Successor to Build. (12-16.)

(12) *Sleep with thy fathers.* This refers not only to burial in the sepulchre with his ancestors, but to his entrance into the underworld, Sheol, where it was believed different families were grouped together. *Thy seed.* This refers to the line of descent from David upon the throne of Judah; more particularly to Solomon, his son and successor. (13) *He shall build an house.* Thus the project of building a temple is deferred, and time at least is gained by the prophet for strengthening the religion of the nation. David made ample provision for the temple which his son was to build, little realizing the probable danger that might come from even a building dedicated to God. *Forever.* This is to be taken as indicating the divine blessing upon the Davidic kings of Judah, and the promise of their unmolested reign so long as they were obedient. (14) *I will be his father.* The king is to be more than an ordinary ruler. He is to be the child of God, and therefore his kingdom is more important than others as the embodiment of the divine ideals for men. *The rod of men.* If a king of this line departed from his duty as a child of God and a representative of the divine government, he would have to pay the penalty of such sin. Human means, such as invasion, war, and the loss of power, would teach him the lesson of submission. (15) *My mercy shall not depart.* Even if the king suffered it would be a means of discipline and not of destruction. God had purposes which Israel alone could realize. *Took from Saul.* The failure of this first king of Israel to fulfill the divine purpose caused his rejection. (16) *Thy throne shall be established.* This parting promise to David was realized in part only, because of the unfaithfulness of the kings succeeding him; but in its larger meaning it was fully realized in the eternal kingdom of the Christ, who is the spiritual offspring of David and the ruler of the world.

ILLUSTRATIONS.

What shall we build first? Last summer, traveling through a region which had been devastated by fire, where all the houses had been swept away and many of the inhabitants destroyed, a few saving themselves by wading into the creek and waiting there until the flames had passed by, I observed one large fine brick building standing out from the log houses and shingled shanties in which most of the people seemed to be living. I asked the conductor of our train, "What is that?" "The schoolhouse." "That then," I said, "was saved from the fire?" "No," he replied, "that has been built since." The finest building and the first to be constructed was the schoolhouse; and I said to myself (and perhaps to him) this community is laying its foundations broad and deep, wise and well.—Lyman Abbott.

Sacrifice in building. The church has no need of any visible splendors; her power is independent of them, her purity is in some degree opposed to them. The simplicity of a pastoral sanctuary is lovelier than the majesty of an urban temple; and it may be more than questioned whether, to the people such majesty has ever been the source of any increase of effective piety, but to the builders it has been and must ever be. It is not the church we want, but the sacrifice; not the emotion of admiration, but the act of adoration; not the gift, but the giving.—John Ruskin.

The statesman as evangelist. At the dedication of the citadel of the Salvation Army at Cleveland June 28, Senator Hanna is reported to have said: "If I had the power to reach men's hearts as the simple prayers and music of the Salvation Army do, I should resign my position in the United States Senate and do my duty as a member of the army." This sentiment does credit to Senator Hanna's heart, but there are other forms of Christian activity than marching to the beat of the Salvation Army drum and delivering simple hearted talks to the people. There is need to-day for a new order of evangelist to proclaim in the political world the gospel of social love and righteousness. The need of the present hour is for statesmen filled with the fervor of the evangelist, statesmen who will not truckle to Demas or Dives, statesmen whose will is the Lord's and whose aim in life is the furtherance of the Lord's kingdom. If our statesmen are not gifted in public prayer, let them exercise their gifts of public service.

The way to heaven—turn to the right and keep straight on.—Spurgeon.

BOOK REVIEWS

Sheltman & Company, Louisville, Ky., are about to go to press with a new book from the pen of the Rev. E. L. Powell, pastor of the First Christian church of this city. It is entitled "Savonarola," or "The Reformation of a City," and other stirring addresses, which include "Our Heroic Dead," "Public Men and Morals," and others. Some of these have already appeared in the Century. These addresses are of a high literary merit and were delivered in various portions of the country. Some of them were delivered here before audiences which packed the large McCauley's Theater to its utmost capacity. It is a book which should be read by every minister of the gospel and every other man who has an interest in the civic welfare of the state and country.

MUCH MARRIED SAINTS AND SOME SINNERS, by Grace Talbot. New York: The Grafton Press, pp. 130.

A good many efforts have been made in recent years to describe the life of Mormonism in its western home. The sketches in this volume are apparently taken from life, or at least they are the result of some intimate knowledge of affairs in the Mormon city. It is clear that the writer has no love for the polygamists and shows the unhappy results of that practice, as it destroys the happiness of women who are compelled to submit to its degrading conditions. The literary value of the book is only moderate, but the writer has the ability to tell a story in an effective way.

NATURE IN THE WITNESS BOX, by N. L. Willet. Philadelphia: Griffith and Rowland Press, 1903, pp. 224; 75 cts. net.

Many efforts have been made since the times of Butler's Analogy to show the relationship existing between natural law and spiritual life, and while Mr. Drummond's well-known work is perhaps the most popular of these, others have special value as they deal with special phases of the theme. Mr. Willet has adopted this method to teach a variety of very useful lessons regarding moral and spiritual culture. In some fifty brief chapters he has discussed such themes as chaos, the earth's awakening, carbon, the horizon, oases, frost, friction, lost motion, and harmony, so as to make them and other phases of nature teach interesting and useful lessons. In the course of these chapters one comes upon a great variety of valuable information regarding the natural world, which shows the author's wide study of these themes and the admirable use to which such knowledge may be put in bearing witness to the larger facts of moral experience. These chapters would serve an admirable purpose as themes for family worship or prayer-meeting use.

AMONG THE MAGAZINES

The October number of the Woman's Home Companion contains sixty pages of feature and fiction. It is especially a household number. The autumn fashions are treated of exhaustively. There are articles on gardening, entertaining and cooking. Especially valuable feature-articles are the history of "The United Daughters of the Confederacy," "Inventions That Ought to be Invented" and pictures of "Record-Breakers." There is a wealth of beautiful illustrations, and the usual number of excellent short stories by such writers as Eden Phillpotts, Joseph C. Lincoln, Juliet Wilbur Tompkins and Elliott Flower. Published by The Crowell Publishing Company, Springfield, Ohio; one dollar a year; ten cents a copy.

McClure's October number, in its gorgeous crimson cover, can be seen twice across the street, and it's worth crossing to buy. First and foremost, there is Lincoln Steffens' long looked for Chicago article. "Chicago: Half Free and Fighting On," a fine, inspiring story of what the author regards as the most signal and significant achievement in real municipal reform that any of our great cities have to show. No art-lover should miss John La Farge's paper on the three great French artists, Corot, Rousseau, and Millet, with its beautiful tint reproductions of many of their famous canvases. Extremely interesting is Walter Wellman's account of what is without doubt, next to our own Isthmian Canal, the biggest and most important engineering project of the age, the drainage of the Zuyder Zee, whereby the Dutch are planning to increase the tillable land of their little kingdom by almost one-tenth.

The October "Success" is a big one. It contains just thirty new features. The variety is noticeable,—each article, poem, and story having been chosen with rare discrimination, so as to make a publication of perfect balance. The leading feature is an inspiring and graphic life-sketch of Adelina Patti, who is soon to return to America. It is one of the best histories of her life and its purpose ever written, and its authenticity cannot be questioned, for William Armstrong, who wrote it, was sent to England by "Success" specially for that purpose. He was Madame Patti's guest at her castle, Craig-y-Nos, Wales, and she gave him all the facts on which the article is based. Lillian Nordica writes interestingly in this number on "Aids to a Young Singer's Success" and Sibyl Sanderson on "The Necessity of Caring for the Voice." The three articles will be of rare value to all who are interested in music. One very attractive fea-

ture is Walter Wellman's "Operating the United States Senate," which tells of the inner workings of that great political body. Some of Mr. Wellman's stories of the "dress rehearsals" in cloakrooms preceding a senatorial session are very amusing. Among other articles, is one by Mrs. Charlotte Perkins Gilman in which she holds that old-fashioned virtue of hospitality in America is declining. Dr. Orison Swett Marden, in a spirited editorial, pictures the evils resulting from not mastering one's moods. Charles F. Thwing tells of the embarrassments that arise from a deficient education, and Edward E. Higgins shows how money may be invested safely and profitably in business ventures.

Conspicuous among the October fashion magazines is The Delineator. It presents charming and up-to-date autumn styles, valuable illustrated articles on topics of fashion, as well as literary contents of a high standard. The Evolution of a Clubwoman, a serial story, by Agnes Surbridge, which begins in this number, treats a fundamental question of the feminine world—the woman's club—and promises to be extremely interesting. It is an autobiography—a story of fact, but more fascinating than fiction. Also in this number appears the first of a remarkable series of photographic articles, in which J. C. Hemment, the well-known photographer, relates his adventures with the camera at home and in foreign lands. In fiction, there is an excellent story, entitled The Silent Partner, by Lynn Roby Meekins, and the second part of a Florida Cracker, Virginia Frazer Boyle's quaint story of a remote Florida hamlet. Of particular interest are the articles on The Child's Room, on Gardening, on Housekeeping and Culinary topics, on the recent books, on Childhood, on the Hygiene of Clothing, the College and Club Notes, etc.

The favorite household magazine, Good Housekeeping, has outdone itself in the enlarged and improved issue which appears for October. Not only is the number of pages increased, but the typography is new and the illustrations and decorations far surpass those of preceding issues. The number opens, for instance, with a tribute to California Girls, by Charles F. Lummis, illustrated with many beautiful portraits printed in a tint, then there are pictures of handsome suburban houses, brought out in the same rich manner. A signature of sixteen pages on tinted paper contains an article, "In the Homes in Japan," by Florence Peltier, accompanied by charming drawings by Mr. Yeto, a Japanese artist, also a richly illustrated article on The Influence of Arts and Crafts by Madeline Yale Wynne. Other notable features of this issue, which is as practical as it is handsome, are an eloquent tribute to "The Schoolma'am," by Jacob A. Riis; "The Daily Newspaper and the Family," by Charles Emory Smith; "Experiments upon Children," by President G. Stanley Hall of Clark university.

Ainslee's for October—"The Petticoat of Vivette," by Mary B. Mullett, in Ainslee's for October, is an amusing skit, the title of which will prove not less attractive than the story itself. Sarah Guernsey Bradley, author of "The Swan," appears again with a story of much the same quality, entitled, "My Dual Secret." It is preeminently a strong story, and of the kind that will hold the interest of the reader without effort from the first word to the last. The distinctly Western story which seems to be getting to be a feature of Ainslee's, has, as its representative this month, one from the pen of Bertha M. Bowers. "The Maid and the Money," which is its title, has that peculiarly indefinable quality which is called "atmosphere," and which always makes a good story, no matter what its theme may be. When, however, it surrounds a tale, the scene of which is laid on the prairies of the great West, it is needless to dilate on its fascinating features. Charles Battell Loomis, author of "Cheerful Americans," is again in evidence with one of his most characteristic sketches, which is entitled "Money, Checks and Royalties." It is, of course, humorous, and indicates that authors have feelings respecting the dollar not so very different from those of ordinary mortals, though they perhaps manifest themselves in a somewhat different way.

Jenkin Lloyd Jones, pastor of All Souls' Church and editor of *Unity*, representing the more liberal ethical and religious thought of the time, has this interesting comment to make:

THE CHRISTIAN CENTURY is the Chicago representative of the Christian organization. The issue of August 27 has for its frontispiece a map of the United States dotted with the 716 churches that have been built by the Church Extension Board during the year ending July 1, 1903. Two hundred and ninety of these are represented by black dots, which indicate that they have been paid for by local energy and money. The remaining are represented by circles, indicating that they have been aided by the Church Extension Board. This is remarkable activity in these days of confessed church torpidity. The center of this great activity seems to be west of the Mississippi river. Missouri, Kansas, the Indian Territory and Texas represent the most spotted territory. The growth of this denomination is most phenomenal and asks for an explanation. Is it because of all the so-called evangelical movements it is the least trammelled by creed or form? Their confession of faith is a simple biblical one. Their insistent ceremonies are simply those of baptism and communion, and these are administered with an informal hand and with practical interpretations. Perhaps the Christian denomination represents the liberal movement in its aggressive form in the more rural and newer sections of the United States. To our mind this movement is a most interesting and promising one and challenges closer study.—Unity.

HOME AND THE CHILDREN

A FELLOW'S MOTHER.

"A fellow's mother," said Fred the wise, With his rosy cheeks and his merry eyes, "Knows what to do if a fellow gets hurt By a thump, or a bruise, or a fall in the dirt.

"A fellow's mother has bags and strings, Rags and buttons, and lots of things; No matter how busy she is, she'll stop To see how well you can spin your top.

"She does not care—not much, I mean— If a fellow's face is not quite clean; And if your trousers are torn at the knee, She can put in a patch that you'd never see.

"A fellow's mother is never mad, And only sorry if you're bad; And I'll tell you this, if you're only true, She'll always forgive you, whatever you do.

"I'm sure of this," said Fred the wise, With a manly look in his laughing eyes, "I'll mind my mother every day; A fellow's a baby that won't obey."

A Boy's Service.

By Elizabeth Underhill.

"Speed boldly, Jean; the safety of God's elect depends on thy fleetness and courage," said a French peasant woman, as, standing at the door of a hut perched over a gorge in the Cevennes mountains, she bade farewell to her young son. He, mounted on a small white pony, looked fearlessly out of his bright blue eyes, and, throwing back his abundant tresses of fair hair, bent to kiss the mother's hand; then descending a steep, winding path, over which his intelligent animal picked a slow, sure footing, the young rider disappeared in the dark aisles of a pine forest.

Jean Cavalier was ten years old; his cradle had been rocked to the howl of mountain storms; he was accustomed to scale heights with fearless agility, being sure-footed on paths that only the mountain-born could safely tread, and he now dauntlessly faced a hazardous ride and the peril of imprisonment to save the lives of five hundred Christian men and women. It was nearly noon; all the huts, sheep-cotes and cottages in the lower adjoining valleys were deserted by their inhabitants, who had started at dawn for the secluded mountain of Bourges, there to seek consolation and strength in the worship of God.

This was the period of that so-called "religious" war in France, which lasted twenty years, and in which the King, Louis XIV, employed sixty thousand soldiers to exterminate three thousand Protestants, because they persisted in worshipping their Maker in their own fashion. Through the upper valleys, for some weeks previous to the time of this story, there had been found, in rock cavities and hollow trees, bits of wood carved with the words, "Manna in the desert," and with certain symbolic marks whereby all the faithful knew that the great pastor, Brousson, emerging from

his secret cavern dwelling, would meet and minister to his persecuted flock in the afternoon of the first day of the year 1703, at the Bourges Mountain. Notwithstanding all precaution, news of the intended convocation had reached the town of Hals, and Captain Daiguirrier, with six hundred men, was coming up from the plain, eager to surprise and butcher the innocent congregation—a kind of achievement not unfrequent in those tragic years.

Just before noon to-day, Jean, when climbing the rock back of his father's hut in search of a missing goat, spied the red bonnets of the cavalcade, traversing a defile far below; he knew well their terrible purpose, and hurrying down, said to his mother:

"I have seen the King's troops going up; there's none to give warning but me."

Twenty minutes later Jean was riding alone through the dim forest, intently counting the network of paths so familiar to him, and trying to choose one by which he could elude and outstrip the assassins. Issuing at length from the woods he paused, hesitating between two routes—one smoother, though longer—by which, trusting to his nimble pony, he might speedily arrive, unless overtaken by the troops; the other led through ravines and over rocks into the very heart of the mountains, and was a hazardous path, even for a skillful climber. If he took the latter, he must abandon his horse and trust to his own speed and agility. Finally deciding on the smoother road, he was turning toward it when he heard the sound of a conch-shell, and, on the instant, a flash of scarlet streamed around a spur of the forest. Quick-witted Jean rode at once to meet the advancing soldiers.

"Whither go you?" asked the captain. "To the upper hills to seek my father," replied Jean.

"This is not a safe country for youngsters like you to travel in alone," said the officer.

"I have confidence in God. Those who do no ill need fear none," returned the child, calmly.

"You shall come with me," continued the captain, suspiciously; "so fine a boy must not grow up a rebel. I shall dedicate you to the service of the King and the church."

Jean made no answer, riding on with his captors, apparently in submissive composure; but the vigilant little fellow, quick in expedients, contrived to fall back gradually, till, when the dismounted troops, painfully climbing, were half way up a steep ascent, Jean was among the hindmost. A brook wound round the base of the hill, and Jean knew that near the stream was one of those caverns, common in a country of volcanic formation, the entrance to which was concealed by thick, clustering bushes. Seizing an opportune moment the captive boy turned his pony, dashed down into the brook, leaped from his steed and ran into the cavern. Some minutes elapsed before the more clumsy soldiers could descend; when they reached the stream the

pony was scrambling homeward over the rocks, and no trace of his rider was visible. Little Jean tremblingly crouched in his covert during their brief, vain search; but soon, eager for a larger prey, the pursuers returned to join the rest of the band.

When the last echoes had died away, and only the brook's gurgle was audible in the stillness, Jean ventured from his retreat, aware that the distance had been increased and the time for rescue lessened by his capture; but his childhood's steadfast faith never dreamed of failure; prayer and act were one, as lightly leaping from bowlder to bowlder, by intricate windings about pinnacle and crest—here following the bed of the mountain stream, there swinging himself by gnarled roots over deep chasms—the intrepid boy hastened breathlessly on.

Not far away, some hundreds of resolute men and women were assembled on a rocky platform amid the desolate hills. Muskets stood near, ready for a sudden call to arms. Around the worshippers was a chestnut forest, through whose enormous trunks and leafless boughs the wind moaned in melancholy cadence accompanying their psalmody and supplication. On a flat, smooth stone, at the base of a precipitous rock, stood the minister who, while little Jean sped toward them, was thus addressing the congregation:

"What fear you? Did not God nourish His people in the wilderness? Did He not send the ravens to feed His prophet, and will He not again work miracles? Has not His Holy Spirit comforted His afflicted children? He consoles—He strengthens us. Will He not in time of need cause His angel to go before us?"

Concluding thus, the preacher advanced to a natural stone slab serving as a sacramental altar, and the assembly in reverential stillness, to which peril added a solemn awe, came forward two by two, bareheaded. A cry startled them.

"Fly! the enemy comes!" rang in shrill childish treble from above the kneeling multitude, and looking up they saw, on the rocky summit before the pastor, a little figure, whose white goat-skin coat and locks of gold gleamed in the mellow sunset, as the rocks and caverns re-echoed his vibrating cry.

"Fly! the enemy comes!"

The startled throng, gazing up, knew not the son of their neighbor and friend, Roland Cavalier. The solemnity of the place and the danger always near their worship, had infused their exalted minds with a sense of the immediate presence of the supernatural, and the simple-hearted peasants thought the child, Jean, a veritable messenger of heaven.

They quickly dispersed through pass and defile, and when the troops arrived, the early stars shone down on the deserted rocks and lonely forest.

Jean joined a party of fugitives, and lived to be a valiant and famous defender of the Protestant faith. While the commander cursed him as a treacherous little rascal, most of the congregation always maintained that God sent an angel to save them.—The Christian Intelligencer.

What thorny pathway hast thou trod,
Trusting in strength divine?
What gift upon the altar laid
Of all that was most dear?
Or hast thou meager tribute paid,

IMPORTANT ARTICLES AND COMMUNICATIONS

PRESENT CONDITIONS IN JAMAICA AS A RESULT OF THE HURRICANE.

C. C. Smith.

Papers published in Jamaica under date of Sept. 2d, have come to hand. They are full of details concerning the results of the storm. From a mass of material I glean the following:

That starvation cannot come to the people for five weeks, as they can subsist on the fallen fruit for that period. But the five weeks are now passed.

The storm reached its greatest fury in the districts, where our missions are located. In these 90 per cent of the coconut palms, the breadfruit trees, and about the same per cent of the bananas and yams is destroyed. The above-named fruits and vegetables constitute the main food supply.

We had hoped that the trees which bring in revenue to the people, such as the coffee, nutmeg and allspice, on account of their structure, might have escaped, but find that nearly 80 per cent of these was either broken or overturned. So that the people in these districts not only had their homes destroyed and food supply cut off, but all the source of revenue taken away.

At a meeting of the Agricultural Society of the island a circular was prepared, recommending the crops which will bring the quickest return of food. This circular reminded the people that it will take eighteen months to perfect a banana, six or eight months to grow the yam, that it will take years to replace the fruit trees, but that the sweet potatoes and peas and corn can be made to produce food in three or four months. But where is the seed to come from, or, rather, the money to buy the seed?

The members of our churches in the island are the mountain peasant class, who own or rent a small plot of land and entirely depend on it for revenue and food. Among this class is the very greatest suffering, and at some of our missions, far from the main road, there is the greatest danger of famine. The women carry all the market produce to the main roads on their heads. The average "carry" (distance) for some of our districts is ten miles. Some help must be given these isolated places quickly.

I see in some of the island papers lists of donations coming in from districts suffering the least to aid those suffering most. Also accounts of subscriptions being opened in England and the United States. Also accounts of relief work undertaken by missionary organizations for their people.

The people can rebuild their own homes and the climate is so mild that there will not be great suffering while this is being done. But our chapels must be rebuilt, and our hungry people must be fed and the naked clothed, and seeds must be furnished the people.

I have no fears that our brethren in the United States will not respond to this call—my anxiety is lest they be too slow in this. Funds must be placed in the hands of our missionaries on the

island at once. The canvass in the churches for the relief fund must be made quickly and the money hurried on to the needy field. Our brethren on the island are appealing for help now. Shall they appeal in vain? Individual gifts, church gifts, society gifts must be sent now.

Send all money for the Jamaica relief fund to Helen E. Moses, Secretary, 152 East Market street, Indianapolis, Ind.

FAREWELL TO DR. DYE AND WIFE.

Few churches have given to the brotherhood more and better preachers than the church in Ionia, Mich., and none have given missionaries who have been called upon to make a more complete sacrifice. It is a privilege unparalleled in our history to number among its members such consecrated souls as Dr. Royal J. Dye and his wife, who leave in a few days for equatorial Africa. Dr. Dye is a most charming personality, thoroughly sanctified without being sanctimonious; serious and intense, yet quick to see the humorous and always ready to see the happy and hopeful side of things. His good wife is a true helpmeet in every way. They are as tender and true parents as I ever knew, and yet, for their children's sake and the Master's, they are compelled to leave their two sweet babies in this country while they return to their work for Christ in Africa. I know their heart struggle perhaps as no one else, and out of it declare to a growing brotherhood that this decision should call for a season of earnest prayer for God's protecting care over both parents and their children. Of course we do not understand what this means, and could not unless called upon to pass so near the flood which, without faith in Christ and his promises would overflow the human soul. The Ionia church has come to accept this as the will of God, as we all must. The spiritual life of this church is richer already because of this suffering with the Master. On Monday evening, Aug. 17th, the Church of Christ was joined by the other churches and friends in a farewell reception to Bro. and Sister Dye. The spacious parlors of the church were filled with sympathetic and loving friends. A splendid program was arranged. After Bro. and Sister Dye had spoken a word of farewell, every eye was dimmed with tears as we tried to see and understand God's plan and promise to be with us always, even unto the end. The church presented Dr. Dye with a fine sterilizer for surgical use. It is of the kind used in the best hospitals in this country, and Sister Dye with a sewing machine. One of our own Christian homes was opened to little Polly and Dorcas, and the hearts of this loyal church will supply something of the loss of father and mother's love and care. It is true, so far as I have been able to ascertain, and I have sought diligently, that no child of a missionary who has made such sacrifices for Christ and the Gospel has ever gone wrong. Among some of the noblest men of the world

are such children. Among them we can number Prof. W. D. MacKenzie, Wilder, and Mott. To fear otherwise is to doubt God. This experience has already turned to enrich the faith and Christian experience of the Ionia church and I believe it will contribute to the deepening of the spiritual life of the brotherhood. Bro. John Dye, the father of Royal, goes with them, his only children, to Africa. If he can stand the climate he will make that his home and there, render a free service to the Lord. He did not give his heart to the Master until after he was compelled to give his only son for African missions four years ago. Now he proposes to give the remainder of his life to his glad service. They sailed from New York Sept. 4th. W. B. Taylor.

FROM THE GENERAL COMMITTEE.

In three weeks more we shall be in our great convention in Detroit. It is our earnest hope and prayer that we may have a convention where the spirit of devotion, prayer and work may prevail. That we who assemble there may be seized with a passion for the salvation of the world as never before. That the advancement of the cause of Christ may be the one absorbing topic. To this end, on behalf of the local committee, and the Detroit brotherhood, I want to make the following requests:

1st. That every Disciple of Christ, wherever he may be, will pray earnestly every day until the convention is over, for the blessings of God to the above end. 2nd. That every gathering of Disciples, wherever assembled, shall remember us in their united prayers to the end above mentioned. 3rd. That every Church that has not arranged to send their pastor or some other delegate do so at once. 4th. That every Disciple will, if he cannot come, urge some other Disciple to come. 5th. Let every one, everywhere, pray without ceasing that God be in us all, and so direct our deliberations that through our united efforts the greatest possible good may be done. Yours very sincerely, A. E. Jennings, Chairman General Committee, 75 Home Bank building, Detroit, Mich.

BREAK THE FAST.

The Morning Meal Should Not Be Missed.

After a night's fast the stomach should have some food for breakfast to sustain mind and body during the morning. It should not be a heavy meal but wise selection will pay immensely.

A young Los Angeles woman says: "For years until I used Grape-Nuts I have never been able to eat breakfast for eating in the morning was always followed by terrific sick headaches and my stomach has always been delicate.

"Some time ago a friend urged me to try Grape-Nuts food and I began eating it every morning. As a result of its steady use I have gained 11 pounds and the headaches have disappeared entirely and my weak stomach has become normal and strong. All my food digests and I now perform my daily duties with a renewed cheerfulness and energy. Evidently I had been eating the wrong food, but Grape-Nuts soon put me right." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellsville.

CHURCH EXTENSION REPORT.

Comparative statement of receipts for the second week of September, 1902 and 1903:			
	1902.	1903.	Gain.
Number of contributing churches.....	104	133	29
Amount received from churches.....	\$ 969.46	\$1,265.18	\$295.72
Amount received from individuals.....	623.35	861.78	238.43
Total	\$1,592.81	\$2,126.96	\$534.15
Comparative statement of receipts for the third week of September, 1902 and 1903:			
	1902.	1903.	Gain.
Number of contributing churches.....	177	184	7
Amount received from churches.....	\$2,379.04	\$2,361.18	*\$ 17.86
Amount received from individuals.....	343.52	1,087.75	744.23
Total	\$2,722.56	\$3,448.93	
Net gain			\$726.37

DEATH OF LEWIS HARVUOT.

Passed Away Suddenly Last Saturday at Hendley, Neb.

The people of Panora, Ia., were greatly shocked to receive word of the sudden death of Mr. Lewis Harvuot, which occurred Saturday morning at a hotel in Hendley, Neb., where he was temporarily staying. He was apparently as well as ever up to within a few minutes of his death. He had just come down from his room at the hotel and went out on the porch and sat down. Someone spoke to him, but he did not answer. This somewhat surprised the speaker, who looked at Mr. Harvuot and found that he was ill and suffering. He was assisted into the house and a physician summoned at once. A friend there, Mr. H. F. Austin, who knew Mr. Harvuot for several years, was also summoned and was with him when he breathed his last, which was in a very few minutes. His trouble seemed to be of the lungs and heart, as he spoke a few minutes before his death of his lungs filling up, and that he must lie down.

In Mr. Harvuot's death Panora loses one of her prominent citizens, one who from an early day in the history of the town has been a familiar figure to the people who have lived here. Mr. Harvuot was actively identified with the growth and upbuilding of Panora and used his means freely to that end. He was a liberal contributor to the church of which he was a member and was ever active in all its work, and probably less than any other member, when at home, absent from its services. He was generous to his friends, and several young men now leading useful lives and in places of profit and honor could testify to Mr. Harvuot's generous helpfulness, while many others have good reasons for thankfulness for the practical expressions of his good will.

In the enterprises of the church, Mr. Harvuot always gave with a lavish hand. The present splendid Christian church in Panora is the gift of himself and wife, now also deceased. He was a liberal giver to Drake University, and was a member of the board of trustees of that institution and always took an active practical interest in its welfare. He was a member of the Foreign Missionary Society of the church and gave to that enterprise with the same liberality, which always characterized his giving.

Lewis Harvuot was born in Ashland County, Ohio, January 1, 1830, where he lived until 1854, when he came to Iowa and located in Panora May 3 of that

year, and has made his home here ever since. September 5, 1870, he was married to Miss Annetta Shamp. To them were born two children, Mrs. Carrie Campbell and Mrs. Esta Jenkins, both living. His wife died in October, 1886. His second marriage occurred in 1888 to Miss Salle E. Garvin, of Mt. Pleasant, who died in June of 1902. Mr. Harvuot became a member of the Christian church in 1854 and was an elder in that organization and always kept in active touch with the work of the local church as well as in its wider field.

He bears an honorable record as a soldier, as a member of Company I of the Twenty-ninth Iowa Infantry and was promoted from this regiment to the rank of first lieutenant in the Fifty-second United States Infantry. He was mustered out of service in the summer of 1865 at the end of the civil war.

The year Mr. Harvuot came to Panora (1854) he was appointed county treasurer and recorder. These offices needed so little attention that he was able to attend to them on Saturday and a few extra hours, while he taught school the rest of the week. It is worthy of remark that Mr. Harvuot taught the second term of school in Panora in the little building now occupied by Allen & Doyel, at a salary of \$12.50 a month.

Rev. J. Irving Brown preached the sermon and conducted the services. He was assisted by several other ministers. The burial took place in the cemetery west of Panora.

BIBLE SCHOOL WORKERS IN NEBRASKA.

The apportionment of our schools for "Nebraska Christian Missions" will be mailed to your correspondents soon. Ask about it. Have my letter read before the school at an early date. The "King's Treasury" has need of more funds to carry the blessings of the Gospel to suffering, sin-crushed and sin-spreading Nebraskans. Plan to give. Plan to get others to give. The freewill and generous offering of Nebraska Bible Schools to our own beloved "Nebraska Christian Missions" will be a benison of joy. Let us plan to make our offering on Lord's day, November 1st. That is "Nebraska day." Let us try to meet our full apportionments and send in the whole of the offering to W. A. Baldwin, 1529 South 18th street, Lincoln, Neb., that it may go at once to preach Jesus to the unchristianized ones in our home state. Don't forget or neglect this important matter, please. Please me, please yourself, please and save lost souls, but above all, please our Savior and Heavenly Father by gathering a liberal gift for this great work on November 1.

But, say! Don't forget "Boys' and Girls' Rally Day" for "Home Missions" on November 22. Get programs and supplies gratis from Bro. B. L. Smith, Cincinnati, O.

Follow his wise suggestions. Carry the program in full, and make as much of the day as you did of June 7.

L. A. Hussong, State Supt., 2432 Holdrege st., Lincoln, Neb.

GROWING POPULARITY.

It is well known that the finest elocutionists prepare readings of such books as Silas Marner, The Sky Pilot and Ben Hur for evening entertainments. Judge Scofield's wonderful presentation of the success of Christianity over Infidelity in Altar Stairs is the first story, however, so far as we are informed, which has been taken up by an excellent elocutionist before the story was completed. The following clipping is from the State Democrat, published in Lawton, Oklahoma: "Those who failed to appear at the reading by Miss Crystal Willette at the Christian Church last night missed a treat that has not been before presented in this city. The reading was an introduction to Dr. Scofield's beautiful story, Altar Stairs, in which Christianity represented by Frederick Sterling, a preacher, and Infidelity, represented by Judge Masters, come into a combat over the conversion of the Judge's daughter. Miss Willette is an excellent entertainer. She possesses the grace, distinctness, clearness, gestures and voice that only training of the best type can give. She is a graduate of the Emerson School of Oratory of Boston."

IT'S A MISTAKE

To Attribute Coffee Ills to Poor Grades of Coffee.

Many people lay all the blame for the diseases caused by coffee upon the poorer grades of coffee, but this is an error, as the following proves: "I have used every kind of the best grade of tea and coffee that can be got from a first-class grocer, but never found one that would not upset my nervous system, and it was not until I began to drink Postum Food Coffee in place of coffee and tea that I had relief from the terrific attacks of nervous sick headache from which I had suffered for 30 years.

"I had tried all kinds of medicines but none helped me.

"Soon after I stopped drinking coffee and began to drink Postum the headaches grew less and it was not long until I was entirely cured and I have never had a return of this distressing trouble, for nowadays I never drink coffee but stick to Postum.

"As soon as my wife saw what Postum had done for me she gave up coffee, which she had drank all her life. This was six weeks ago and she is a changed woman, for her nervousness has all disappeared, her face has become smooth and her cheeks have a good, rosy red color. She sleeps well, too, something she could never do while she drank coffee. We consider Postum a household necessity in my house and have induced many friends to try this wonderful food-drink in place of coffee." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

Note.—*Loss.

EVER GIVE

Your Thinker a Thought?

Funny things happen in this world and now and then some of them make one an interested observer for instance: Several years ago a man pursued a systematic course of investigation to discover what kind of elements the body would take up from the vegetable kingdom out of which to make gray matter in the brain and nerve centers throughout the body; also how to prepare this food so that it would be easily digested and allow Nature to make use of these elements. So far the proposition was all right. Question—How to bring all this about?

It took over two years' work to solve the problem successfully. After it was solved the food was given to many people and the result carefully watched.

When all results were proven beyond doubt, the food was put on the market under the name of Grape-Nuts. Then followed public announcements in the newspapers and magazines that such a food was in existence and that it would perform its intended work.

People all over the world realized the need of such a food and began purchasing it liberally. It attracted so much attention that a long list of imitators sprung up all over the country. They boiled wheat, roasted it, stewed it, chopped it, mixed it with rye, malt, oats, and perhaps hay—we are not sure—gave it a fantastic name and told the public it was a "brain food."

Then, from these imitators, came the offering of spoons, knitting needles, chinaware, pictures, doll babies and even pianos, to induce people to gorge themselves with the various and sundry things.

Fortunately the most of these imitation foods are harmless and decently clean, so that no real harm is done, except that people who pay out money to secure a food for special service have a right to expect an equitable return for that money.

Investigation proves that in practically all cases where imitations are put upon the market, the men who place them are untrained and have no knowledge of the real scientific basis of food making. If they did have, they would produce original articles. The very fact that they make imitations is prima facie evidence that they have no professional ability to originate valuable articles themselves, but must get under the eaves of some originator.

Up to the present time no prepared food has appeared, to the knowledge of the writer, that is made upon the solid, fundamental, scientific basis of Grape-Nuts.

In this celebrated food the right parts of the wheat and barley are selected, they pass through various and sundry mechanical processes (absolutely no chemical treatment). In these processes the starchy elements are slowly transformed into a sugar now known as Post Sugar. In this form it is ready for immediate assimilation and transmission to the blood without taxing the digestive organs. By the blood, the elements which Nature uses in rebuilding the soft gray matter in the brain and nerve centers are carried to the respective parts and there made use of, while other elements known as carbohydrates are car-

ried to the muscles and tissues and there deposited and held in readiness for use when energy and warmth are demanded. Remember that simply raising the arm requires the expenditure and giving off of warmth and energy. Now then, we must have the elements that supply warmth and energy deposited in these tissues and muscles, else we cannot release them and make use of them. These are the missions of Grape-Nuts, and the person who desires to make use of the proper re-builder of brain and nerve centers, and keep them in first-class working order, and also to make use of a supply of warmth and energy, can absolutely rely upon securing this service if they feed regularly on Grape-Nuts.

These are incontrovertible facts, demonstrated by actual use by hundreds of thousands of Anglo-Saxons to-day.

There's a reason and a profound one for the use of Grape-Nuts. The food is already cooked at the factory and can be served instantly with rich cream. It is delicious and can be made into a great variety of toothsome dishes after the recipes found in the recipe book enclosed in each package.

Attention is also invited to another very small, but "meaty" little book in each package under the title of "The Road to Wellville."

Grape-Nuts food is made at the Pure Food Factory of the Postum Cereal Co., Ltd., and sold all over the world.

MISSOURI STATE CONVENTION.

By F. G. Tyrrell.

Columbia opened her gates to an earnest, happy throng of disciples, more than four hundred strong, and entertained them for four days, Sept. 21 to 24, in the usual generous fashion. The citizens of the Missouri Athens understand the art of Christian hospitality, and enjoy exercising it.

The Program.

The program was carried out substantially as published, the Missouri C. W. B. M. alternating its sessions with the State Missionary Society. The day meetings were held in the Columbia church, a beautiful and commodious house, and the Monday night session in the Missouri University chapel, Tuesday night in Christian College chapel and Wednesday night in the church, which was taxed to its fullest capacity.

Dr. W. T. Moore gave three morning addresses of a devotional character, which contributed much to the spiritual tone of the sessions. Dr. Moore is at his best on such themes, and ought to engage in an extended ministry among the churches, deepening the spiritual life. Inspiring addresses followed the periods devoted to business, and at no time did attention or attendance lag. D. W. Moore of Springfield, president of the convention, made a ringing response to C. H. Winders' and Dr. Pickard's addresses of welcome, placing Missouri high among the states.

Hon. Wm. H. Wallace, a Kansas City lawyer, spoke Monday night to a vast audience on "Jesus of Nazareth as a Man," demonstrating his divinity by his perfect humanity. This was a most admirable and valued contribution to the program. Wednesday night, W. F. Richardson of the First church, Kansas City, spoke powerfully on "Missouri's Claim Upon the Disciples of Christ." Thought-

ful sermons were delivered by Howard T. Cree of St. Louis, and D. R. Dungan of Christian University.

The National Benevolent Association was represented by George L. Snively, the general secretary, whose engagements in the east called him away before the time for his address, which was presented by F. G. Tyrrell. Foreign Missions had the inspiring advocacy of A. McLean. Church Extension was more persuasive than ever in the hands of its own secretary, George W. Muckley. The Christian Endeavor address was delivered by J. M. Rudy, the new pastor of the Sedalla church—"The Greatest Problem of the Church." It was thoughtful and uplifting and gave Bro. Rudy the open sesame into the hearts of the Missourians once more.

R. H. Waggener would have conducted a Question Box on Christian Endeavor, had not his time been consumed by other interests. As it was, he answered only a few queries.

The Year's Work.

"With the completion of this report we close one of the most successful years, in every way, in the history of this co-operation." This opening sentence of the corresponding secretary's report for the State Board struck the keynote of the entire convention. Altogether, 23 men were employed during the year, rendering 5,947 days' service, organizing 21 churches and 23 Bible schools, receiving 1,137 additions by baptism, 300 by letter, and 580 otherwise; total additions under State Board auspices, 2,007. Contributions to state missions, \$7,342; to Bible school work, \$5,000; including church building, salaries raised in the field, district and county missions, etc., the grand total for the year is \$126,413. There was contributed to missions outside the state, \$28,452; total for missions, \$154,865.

In addition to the evangelistic work of the society, nine missionary pastors are being sustained in different parts of the state. The report of the board embodied a number of important recommendations: the name was changed from Missouri Christian Co-operation to Missouri Christian Missionary Society; the time of meeting from September to June, when, instead of separate conventions as heretofore, the Bible school and State Mission work will unite, beginning on Friday and closing the following week; State Missions day was changed from January to November; a special committee was appointed to devise ways and means for raising a permanent fund for state work.

Convention Notes.

There were fewer preachers than usual in attendance; but they were more faithful than ever, and more generally remained to the close.—Men were conspicuously absent from some of the C. W. B. M. sessions.—Carriages were provided for the delegates to drive about the city, and visit the State University, the various colleges, and other points of interest.—The hotels furnished excellent table service for lunch and dinner at reduced rates.—The Columbia ladies gave a reception in the parlors of the church at the close of Wednesday's sessions.

Convention of 1904 goes to Carrollton.

Caught in the Corridors.

Frank W. Allen resides in Columbia and preaches at Vandalia and Mokane. He recently closed a successful meeting

at Benton City, R. D. Chinn, pastor, and will assist E. R. Childers at Martinsburg, commencing Sept. 26th.—Dr. Albert Buxton, of Dexter Christian College, was inquiring anxiously: "Is J. B. Briney still considered sound?"—P. S. Hillman is doing well at Clinton; expects Frank O. Fannon to assist in a meeting this fall.—F. B. Elmore closed a successful meeting at Hughesville a week ago; eighteen additions, nine by baptism. His church at Burlington Junction is just completing an eight-room parsonage.—J. H. Jones, Labelle, reports extensive improvements on the church building, and plans for a meeting after the Detroit convention.—W. H. Kern will hold a meeting in Brush Creek church, Randolph County, and organize the congregation. A good union Bible school is now being conducted there.—The church at Warrensburg, one of the best, expects Allen Wilson to conduct a meeting there this fall.—W. T. Brooks, of Ladoga, Ind., begins a meeting with the South Street church, Springfield, Nov. 10th; D. W. Moore, pastor.—E. H. Kellar has a new feature on the Carroll County Convention program: "Seeing Ourselves As Others See Us." A Methodist, a Presbyterian and a Baptist preacher will each tell what he sees in the Disciples of Christ.—H. A. Denton, Warrensburg, was elected State Superintendent of Endeavor.—A gentleman canvassing for the Missouri Bible College received a small gift from a Missouri farmer, who remarked afterwards: "I would have given that young man \$500, but I'm afraid they'll be puttin' osteopathy into their college!"—C. C. Hill was elected to fill a vacancy on the State Board. He says the church at Richmond is building him a \$3,000 parsonage.

Platform Echoes.

Miss Mattie Pounds:—Hope sings eternal over the cradle.—The parents have sown the wind, and the children are reaping the whirlwind, for the law of the harvest is that we reap more than we sow.—In some families it has virtually come to pass that there is no father—only a provider.—In the past century men were busy subduing the forces of nature; in the present they must conquer the evils of society.—Our chief dependence must ever be upon the religious training of the children.—The little ones are natural hero-worshippers; they're following someone.—The child should be shown what the Bible can make of a man, and then trained to be that kind of man.

W. T. Moore:—There can be no vision of God unless the heart is right.—Instead of troubling ourselves about prayer meeting methods, let us strive to come into harmony with the Infinite.

Mrs. W. T. Moore:—No one can be too talented, too attractive to carry the message of our King.—Think of others, and your own burdens will grow lighter.—The way to create public opinion on any subject is to get the people to talking about it.

Mrs. Catherine Lindsay:—We believe in the divine call of Calvin, Wesley, Campbell and his associates, but we seem never to think of our own call.—Do you realize that this country is ordained of God to save the world?

A. McLean:—Did Paul throw his life away when he became a missionary to the heathen? He was the greatest man of his age,—of any age.—There are in the China Inland Mission three hundred workers who are no charge upon the

Boards; we have never had a young man go out from a wealthy home at his own charges.—We should send not only more workers, but the best.—We have 10,965 churches; according to reports, less than 3,000 contributed last year to world-wide missions.—The administration of the great life insurance companies costs from 15 to 22 per cent; of the mission funds, 7 per cent.—Missouri is one of the best missionary states, but not the best.

Geo. W. Muckley:—Archimedes' lever to move the world is the gospel, and the place to stand is in the pulpit of a well-built church.—You can't get along without a preacher. He stands at the door of every missionary offering, a veritable Lord of Creation.

J. M. Rudy:—I am sure that love will find a way, that faith will express itself.—God is not going to get out a new edition of humanity to do his work, because he believes we are able to do it.—There is no record that the Holy Spirit has gone back to heaven since Pentecost, and his very presence is a pledge of power.—God has not made an assignment.—When Paul said, "I keep my body under," he meant that he kept his soul on top.—Theology, the mere furniture of men's brains, is giving way to theocracy, the rule of God in men's lives.

D. R. Dungan:—You should repent, as it were, and be converted in a measure, lest you should go to hell, to an extent!

C. W. B. M. in Missouri.

Mrs. L. G. Bantz.

The annual C. W. B. M. convention of Missouri, on Sept. 21-24, was a glorious success. Columbia, the cultured, with the State University, the Stephen's College for Girls, and best of all, Christian College, that beautiful monument to woman's perseverance and devotion, with its many tasteful homes, amid overshadowing trees, offered a particularly appropriate setting for the hundreds of happy-faced Christians thronging her streets. There were seen hosts throwing wide open hospitable doors, guests entering with joyous greeting, friend renewing friendship with friend, and then, all, the young and strong, the middle aged, the hoary headed, whose convention days are nearly done, turn toward the house of God, there together, to lift hearts and voices in praise and thanksgiving for the triumphs of the year—to drop with the bereaved the tear of sympathy—to plan in His name for larger and better things to come.

The program was full of good things. The president's address, by Mrs. M. M. Goode, was pronounced very Goode. It sounded a high call to greater effort and suggested the marching orders for the year. Mrs. W. T. Moore, president of Christian College, spoke on our young women and the call to higher living, which so many refuse to hear. Mrs. Moore handled her subject as only she, with her long, close intimacy with girls, could do.

Mrs. Bettie G. Mackey's "Garrison Duties" showed the value of the quiet service of the housekeeper.

Missouri, for the first time, was honored by the presence, in convention, of Mattie Pounds, national superintendent of Y. P. work. Her address on "Is It Well with the Child?" received a warm approbation. Mrs. Catherine Lindsay of Illinois presented "Missionary Social Unions" to a large audience in Christian

College auditorium. That her subject was of deep interest was proved by the number of eager, questioning women who responded to a called meeting the following morning. We are deeply grateful to these two women for coming into our midst. The Quiet Hour, led by our sister, Virginia Hedges, was a season of refreshing to the soul.

Reports for the year were encouraging. The secretary reported a gain of \$750.82 in offering to general fund, also increase of membership and Tidings, 328 and 137 respectively.

State Treasurer Mrs. J. P. Pinkerton reported \$1,321.43 for state work, including balance from last year.

Miss Mollie Hughes, superintendent of Y. P. Department, shows in her report a falling off in membership, but an increase in offerings.

The banner auxiliary, the one making the largest total offering, is First church auxiliary, Kansas City.

The largest offering per capita was made by Central church (St. Louis) auxiliary, being over \$7 per member.

The Juniors of First church, Kansas City, made the largest offering and were awarded the certificate by Miss Mattie Pounds.

The gold C. W. B. M. pin offered to the sister who should send the motto, that a committee appointed for that purpose should choose as the state motto for the year, was awarded Mrs. M. C. Young, of Lebanon.

The committee on ways and means recommended that our aim for our special offering the next year should be \$2,500, divided as follows: \$1,400 for Mexico, in providing \$600 for Mr. Alderman's salary, \$400 for Mrs. Alderman's as teacher, and \$400 for their four children, \$500 for the work at Deoghur, India, to be used for teachers and native helpers, as the wisdom of the national board dictates. This last is to be divided into twenty shares of \$25 each, and \$600 to provide for salary of Mattie Burgess, in home land, as assistant to our dear secretary, Sister Moses. Pledges were called for and responses were so generous and prompt that \$1,121 was raised in a few

Never Neglect Constipation.

It means too much misery and piling up of disease for all parts of the body. Death often starts with constipation. The clogging of the bowels forces poison through the intestines into the blood. All sorts of diseases commence that way. Most common complaints are dyspepsia, indigestion, catarrh of the stomach, liver complaint, kidney trouble, headaches, etc. The bowels must be relieved, but not with cathartics or purgatives. They weaken and aggravate the disease. Use Vernal Saw Palmetto Berry Wine instead. It is a tonic laxative of the highest order. It builds up and adds new strength and vigor. It assists the bowels to move themselves, naturally and healthfully, without medicine. One small dose a day will cure any case, and remove the cause of the trouble. It is not a patent nostrum. The list of ingredients goes with every package with explanation of their action. It is not simply a temporary relief, it is a permanent cure. Try it. A free sample bottle for the asking. Vernal Remedy Co., 62 Seneca Building, Buffalo, N. Y.

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minutes. The two banner auxiliaries (First, Kansas City, and Central, St. Louis) each promised \$100 for support and education of Bro. Alderman's children. Others undertook a month's salary, \$50, for Miss Burgess or Bro. Alderman. Some pledged a half month, \$25, or took one share in Deoghur work. The fields are varied and each may choose—America, India, Mexico. Many pledges will come later, after the auxiliaries have conferred.

Convention time being changed to June, the next meeting, at Carrollton, will occur at close of six months' reports, hence our board have decided not to issue the usual reports now, but will issue them after March, 1904, reports are in, and have the past year included. Minutes will be published in Missouri Messenger.

5738 Vernon ave., St. Louis.

RAILROAD RATES TO DETROIT, MICH.

The Southeastern Passenger Association, covering the territory south of the Ohio River and east of the Mississippi, has granted a rate of one fare, plus \$1, to Detroit, on account of the National Conventions of the Christian Church. The Western Passenger Association adheres to the rate of one fare, plus \$2.00, for the round trip.

Extension of Tickets for Side Trips.—Tickets deposited with Joint Agent at Detroit on or before October 23d will be extended to October 26th to permit of side trip to Niagara Falls and return on payment of fee of fifty cents, such side trip tickets, Detroit to Niagara Falls and return, to be sold to holders of Joint Agency receipts at rate of one fare for the round trip, on October 22d and 23d, with return limit to reach Detroit not later than October 26th, 1903, which is the final date on which passenger may leave Detroit for the return trip home.

Joint Agency.—Joint Agency will be located at 27 Larned street, W. (Campau building), Detroit, Mich. It will be open from 6 a. m. until 11 p. m., October 16-26, inclusive.

Indiana to Detroit.

According to expressions in the district conventions now in progress, Indiana will send a very large delegation to the Detroit convention. The proximity of the convention to the state makes the traveling expenses only nominal, and the excellent program and the interest in the city itself, combine to make the trip one of the most desirable.

The Indiana delegation will assemble at Indianapolis from the southern, western and southeastern parts of the state by the morning trains and leave Indianapolis via the Pennsylvania line at 11:35 to Logansport, where the transfer will be made to the Wabash Continental Limited to Detroit. Breakfast at home, supper in Detroit. Delegations from points on the Vandalla will join the delegation at Logansport. Other north and south lines crossing at the several points will join the Continental Limited. Parties from northwestern Indiana will join the delegation at Fort Wayne, with those from Richmond and intermediate points. Those by the northern division of the Wabash will join us at Montpelier. The Wabash will run as many sections as are necessary to accommodate the whole delegation. Indiana headquarters will be

established at Detroit, and it is urged that all come to headquarters and register, giving location where delegates are entertained. The entire trip will be made by daylight, and returning, trains leave at 7:40 a. m., so that the entire trip will be made by daylight, with supper at home. Thus in response to the many inquiries now coming in, and to save writing. For further information write Col. W. W. Richardson, district passenger agent Pennsylvania lines, Indianapolis, Ind., or Geo. D. Maxfield, D. P. A. Wabash lines, Indianapolis.

T. J. LEGG, Field Secretary.

ANNUAL CONVENTION OF THE ENGLISH CHURCHES.

E. M. Todd.

I have just returned from our annual convention at Southampton. We have had a very successful gathering. Delegates from all the churches, as well as visitors, were present and a spirit of great hopefulness pervaded all the meetings. It is impossible to secure the best attendance at a place so far removed from the center of our operations as Southampton. But, on the other hand, Southampton offers many advantages. We have one of the best church buildings there in the brotherhood, and it stands in the finest location in the town. The church, too, is greatly prospering under the able ministrations of its present pastor, Leslie W. Morgan. The town is the southern gateway to England and is the center of great shipping interests. It is very much alive and is growing rapidly. The church is doing its full share in the moral and spiritual work of the town, and is held in honor by all. Many of the leading pulpits in the town—Congregational, Baptist and Wesleyan—were occupied by our preachers on the Lord's Day preceding the convention. This is a new feature of these annual gatherings. The general theme of the convention was "New Testament Christianity." This was introduced by an address of much learning and power by the president on Monday evening, and was continued in papers by T. H. Bates and E. H. Spring on Tuesday morning, and an address at a Young People's Meeting on Tuesday evening by M. W. Williams. The reports from the churches showed a gain in almost every instance, and many of the churches, in spite of their heavy financial burdens, had succeeded in reducing their indebtedness. The aggregate amount raised for this purpose was \$1,420. There is an encouraging advance in the direction of self-support on the part of the Southampton church, and most of the churches are making some progress in this direction. During the year the executive have given much time to the discussion of the future policy of the association, and on Wednesday afternoon the matter was laid before the convention by the writer, whom it was also decided to send to Detroit to represent the English churches. The C. W. B. M. of Great Britain report a very prosperous year, having raised more money by some \$250. Mrs. B. N. Mitchell, of Liverpool, was

IS IT AN EPIDEMIC?

Vital Statistics Show an Alarming Increase in an Already Prevailing Disease—Are Any Exempt?

At no time in the history of disease has there been such an alarming increase in the number of cases of any particular malady as in that of kidney and bladder troubles now preying upon the people of this country.

To-day we see a relative, a friend or an acquaintance apparently well, and in a few days we may be grieved to learn of their serious illness or sudden death, caused by that fatal type of kidney trouble—Bright's disease.

Kidney trouble often becomes advanced into acute stages before the afflicted is aware of its presence; that is why we read of so many sudden deaths of prominent business and professional men, physicians and others. They have neglected to stop the leak in time.

While scientists are puzzling their brains to find out the cause, each individual can, by a little precaution, avoid the chances of contracting dreaded and dangerous kidney trouble, or eradicate it completely from their system if already afflicted. Many precious lives might have been, and many more can yet be saved by paying attention to the kidneys.

It is the mission of the Christian Century to benefit its readers at every opportunity and therefore we advise all who have any symptoms of kidney or bladder trouble to write to-day to Dr. Kilmer & Co., Binghamton, N. Y., for a free sample bottle of Swamp-Root, the celebrated specific which is having such a great demand and remarkable success in the cure of the most distressing kidney and bladder troubles. With the sample bottle of Swamp-Root will also be sent free a pamphlet and treatise of valuable information.

Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

elect president for the ensuing year. The next convention is to be held at Chester, when E. H. Spring, of Gloucester, will deliver the presidential address. By a very fortunate circumstance, Brother and Sister A. C. Smithers, of Los Angeles, were present and delivered addresses on Wednesday evening.—94 Hampden Road, Hornsey, London, Eng.

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The Christian Century

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densed as much as possible. News items are
solicited and should be sent in promptly.

NEWS AND NOTES

R. W. Woodside, Marion, Kan., reports
two additions.

Pres. R. E. Hieronymous of Eureka
College called last Monday. He reports
good things for Eureka. The President
is doing a great work.

The Board of Church Extension has
received since the first of September
two annuity gifts: \$100 from a sister in
Texas, and \$500 from a sister in Indiana.

Amelia Bingham, one of the leading
actresses of the country, addressed the
ministers' meeting on "The Theater and
the Church." She is a refined and cul-
tured woman.

During the third week of September
two annuity gifts were received by the
Board of Church Extension: \$100 from
a brother in North Carolina and \$800
from a brother in Ohio.

The Bellaire church (Ohio) is having
a rally week program this week. Miss
Mary Kelley, their Living Link mission-
ary, spoke on Monday night. Bro. Mar-
tin is doing a good work.

C. R. Neal, who has recently closed a
successful pastorate of two years at
Southport, England, is now in this coun-
try. Bro. Neal could be secured by some
church that is ready for aggressive work.

I. S. Beem, Wilber, Neb., writes:
Greeted by larger audiences last Sunday
than at any time previous since coming
here. Many turned away. We are re-
pairing parsonage and church building.

Married Sept. 23, at the home of the
bride in Lamar, Mo., John H. Keith of
Forney, Texas, to Miss Mary E. Crutcher.
Ceremony by the bride's father, S. W.
Crutcher, assisted by James N. Crutcher,
brother of the bride.

The work of Walter Scott Priest opens

auspiciously with the Central church at
Columbus, Ohio. Two large audiences
last Lord's day morning, one accession
by letter and one confession. The
brethren have given Prother Priest a
most cordial welcome.

R. H. Tanksley was called to the work
at Oswego, Kan., Sept. 1. The outlook
is encouraging. He writes: "I like the
Christian Century better all the time.
It is surely one of our best papers. It
leads us to expect even better things in
the future."

Mr. S. M. Barr of Nashville, Tenn.,
subscribes for the Christian Century
principally on account of its frank and
fair spirit. We are glad so many per-
sons appreciate the Christian Century's
determination to avoid all unseemly con-
troversy, but look squarely upon both
sides of every question.

The American Home Missionary for
September contains the program for the
Boys and Girls' Rally Day number,
which is to be given Nov. 22. The pur-
pose is to emphasize the rally for the
local school, thanksgiving, patriotism
and home missions. Send for this and
commence preparations at once.

C. C. Bearden, Wylie, Texas, writes:
I like The Christian Century. It is free
from bias and "low flung" expressions.
Keep it so. "Altar Stairs" is the best of
its class. Let us have it in book form.
Since June 1 the Master has added 93
through my efforts. Two churches and
two Sunday schools have been organized.

Married, Sept. 23, Lewis R. Hotaling
of Chicago and Miss Katherine Allison
of State Line, Elder Chas. E. Shultz of-
ficiating. Brother Hotaling is the minis-
ter of the Christian church at Macey,
Ind. They have the best wishes of their
many friends.

G. A. Kerr, Nora Springs, Ia., writes:
Bro. John Brown, formerly a member of
the Baptist church and who had preached
some for them, identified himself with
our people last Sunday, and will now
prepare himself for the mission field.
He has a brother who is now an inde-
pendent missionary in South America.

The goal has been reached by the For-
eign Society. It should be a time of
great rejoicing and thanksgiving. We
have passed the \$200,000 mark and mon-
ey is still coming in. Let us now in
the few remaining days help to bring
victory to the Home Board. Now is the
time to act. Has your church taken up
an offering?

B. S. Ferrall, Watseka, Ill., writes:
Two young women have been added by
primary obedience since my return from
a fourteen days' vacation trip recently.
My Sunday school class has invited Miss
Barton of Kankakee, who recently re-
turned from a trip to Palestine, to de-
liver her lecture here next Friday even-
ing. A treat is in store for us.

There has recently come to our desk
"The Struggle for Local Option in Illi-
nois. It is "an illustrated exposition of
practical anti-saloon methods as applied
to the securing of specific legislation." It
commends the work of the Anti-Saloon
League as the most patent and efficient
force for the bringing about of temper-
ance legislation. The Christian people
of this state are greatly indebted to
William H. Anderson, the superintendent
and general attorney, for his vigorous
and effective work. This pamphlet will
be sent free to any one sending four
cents in stamps. You should have it.

A mass meeting of ministers was held
at the First M. E. Church last Monday
in the interest of the Anti-Saloon League.
The meeting was addressed by Repre-
sentative O. W. Stewart, State Senator
Parker and W. H. Anderson. It was an
enthusiastic meeting. We may expect
the local option bill to carry at the next
session of the legislature if every man
does his duty.

The many friends of E. L. Powell, the
gifted preacher of Louisville, will be de-
lighted to know that they are soon to
have the pleasure of reading a volume
from his pen entitled Savonarola or the
Reformation of a City, and other stirring
addresses, which include "Our Heroic
Dead," "Public Men and Morals" and
others. Some of these have already ap-
peared in The Christian Century.

The Central Christian church at Rock-
ford, Ill., had its annual membership
meeting Sept. 23. The church called O.
F. Jordan for the fourth year of service
with the church. The pastor's report
showed a total of ninety-two additions in
three years' service. In that time the
church has grown from a mission in
a hall to a vigorous church worshipping
in a stone house of its own. There were
thirty-five additions last year, twenty-two
by baptism. The treasurer reported the
church closing the year without a deficit.
The pastor was recalled by an absolutely
unanimous vote.

Sumner T. Martin, minister of the Bel-
laire, Ohio, church, has accepted the
unanimous call of the board and con-
gregation to remain another year. He
preached an anniversary sermon Sept.
20, from which the following is gleaned:
Sermons preached, 106; calls made,
about 1,500; persons baptised, 224; other
additions, 108; officiated at 24 marriages
and 33 funerals; raised by church and
Sunday school for foreign missions,
\$613 (Miss Mary Kelly, Nankin, China,
is our Living Link missionary); \$336 for
home missions; \$138.75 for Marietta
church; \$108 for state missions, and
about \$50 for church extension. Adding
the C. W. B. M., Junior and Senior C.
E., and personal offerings, there is a total
of fully \$2,000 for missions and educa-
tion. The future is promising.

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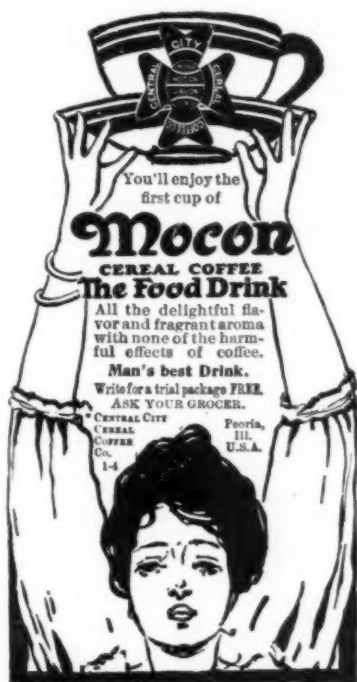
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A. H. HANSON, G. P. A., Chicago.

CHICAGO

First Church.—Good audiences last Sunday. Three additions. Mrs. Hoover having arrived in the city, a reception will be tendered Brother and Sister Hoover Wednesday evening, Oct. 7th, in the hall, 47th and Grand boulevard.

Garfield Boulevard Church.—J. V. Updike preached two interesting sermons last Sunday. Audiences are increasing and prospects for building up the church are good. Brother Updike takes charge of the work without any guarantee of salary and deserves the support of the people interested in missionary work. * H. A. Easton, his associate in evangelistic work, has charge of the music. The members and friends show their interest in this part of the work by rallying to his support in organizing a chorus choir.

Austin.—There were eight accessions by letter and one by confession last Sunday. The outlook for the work in this important suburb is full of promise. The church has an active membership of about one hundred and thirty members, with a very good house of worship, unburdened by debt. They will soon celebrate their fifth anniversary. To those who have never worked in Chicago the results may seem very meager. But to one who has been here and knows the difficulties of the field, they see in this a source of great encouragement. This is the only one of our churches which has had but a single pastor, and the wisdom of such a course is shown in the strong, substantial work which has been done. Bro. Campbell has proven his fitness for the Chicago field, and it is to be desired that he will remain in his present pastorate for at least ten years to come.

North Side.—Services at Belmont Hall were well attended Sunday, September 27th. The offering for home missions was made at the morning service. One confession in the evening. The opportunities for a better and more comprehensive work are being realized. Aside from the advantageous location of Belmont Hall in regard to car lines, the hall is large, well lighted and comfortable in every respect, is on the ground floor and has two main entrances. The church also has the use of three smaller rooms for Sunday-school work and Christian Endeavor meetings. The pastor, Bruce Brown, is located within a short distance of the hall, and communications will reach him addressed to The Wadeford, 19 Elaine place, or he may be reached by 'phone, Lake View 64. During the past week the church has lost two of its members by death. The funeral service of Mrs. Martha Baker was held at the home of her son, W. S. Baker, 536 School street, Tuesday afternoon, September 22nd. The funeral service of Charles Johnson was held at his late residence, 1235 Mariana street, Friday afternoon, September 25th, the pastor conducting both services.

E. W. Yocum, Edgar, Neb., writes one more addition, a Baptist preacher, who comes well recommended.

A Real Beautifier

Most "medicated" soaps are nothing but plain soap, perfumed; but Glenn's Sulphur Soap is not only a fine toilet soap, but contains enough pure sulphur—which is the best thing known for beautifying the skin—to make the complexion smooth and free from pimples.

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DETROIT

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1903

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CORRESPONDENCE

Editor The Christian Century: May great success attend your best efforts.—F. W. Gunsaulus, Sept. 22, 1903.

Additions Reported Last Week.—Baptisms, 1,312; letters and statements reclaimed, 318; from Methodists, 32; from Presbyterians, 6; from Baptists, 52; from Catholics, 1; unclassified, 11; total, 1,732. Dedications, 1. Preachers, 1.—M. L. Buckley.

Call to Sunday School Workers.—In response to suggestions of many leading Sunday school workers throughout the country, and as chairman of conferences held at Minneapolis and Omaha, and at Bethany and Maxinkuckee Assemblies, and as chairman of the standing committee appointed, I hereby issue a call to all Sunday school workers to a conference, to be announced from the platform of the Detroit convention, to consider such measures as may be presented for the advancement of Sunday school work, and the systematic teaching and study of the Bible.

T. J. LEGG, Chairman Committee.

Report From Webster City.—On the 30th of August last we closed our work with the church at Webster City, having been with them only thirteen months. These were months of most pleasant fellowship in the service of the Master, and nothing could have induced us to break the tie but the opportunity for a better education. The church was harmonious and responded most heartily to every effort to promote the interests of the kingdom. During our labors together there were 86 accessions to the church, \$365 was paid on the indebtedness, a new piano bought and paid for, besides other improvements. The church paid its pastor promptly by the week. The congregation is now in the best financial condition in its history. The indebtedness is only about \$1,600, with about \$200 on hand to apply on this.

There is no more pleasant or profitable field for a minister than at Webster City. The church deserves the services of one of our best men. A pulpit supply committee, with Dr. Elbert Storer as secretary, is now at work and may the Lord bless their efforts in trying to secure a capable, earnest, Christ-like minister. Very truly, H. F. Burns, University of Chicago.

Baltimore.—I am glad to say our churches all have pastors now; all seem very well equipped for the fall campaign. We are in hopes of making this the best year the church has ever had in its history in Baltimore. For years and years we only had one church in the city. The idea was to have only one church, and

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make it a strong one. Thank the good Lord this idea no longer exists. I am so glad it is gone. I returned to my work on the 13th of September after an absence of two months, occasioned by sickness. I sincerely hope I am able for a good year's work. On yesterday we had a fine day, a large congregation both morning and night. At our night service we had two persons to confess the Lord. We had deep interest and a general revival all around. Only had four or five services last year but what some one confessed Christ. I sincerely hope this a start to give us another such year. News has just reached me that my brother, J. Wm. Shelburne, of Virginia, is very much improved after being delirious for forty-four days with typhoid fever. The church in Maryland has had a prosperous year, probably not as many confessions as last year, but a general growth all along the line.—J. O. Shelburne.

Sioux Falls, S. D.—Our minister, E. A. Orr, has just closed his first year with the Christian church at this place. He was commended to us by the American Christian Missionary and the South Dakota Missionary societies, and by their help he has been able to be with us this year. No one here is sorry for this union of pastor and people. Our state convention was so well pleased with his work in the convention, especially with his Bible lectures, that it voted unanimously to stand by the Sioux Falls Church in keeping Bro. Orr in the state. The church has also extended to him a unanimous call to remain with us next year, and we are happy to record that he has expressed his decision to do so. The church here was never in a more prosperous condition than now. All departments of the church have been revived, strengthened and are now hopefully active. The membership is united and harmonious. The best of feeling prevails, and the pastor has the utmost confidence of all within and without the church. Brother Orr's forte consists in his tact as a leader and his ability as a teacher. His sermons and his mid-week Bible lectures throw so much light upon the Scriptures that the Bible seems like a new book. During the year, without any extra meetings, we have baptized twenty and received ten otherwise. This may seem small, but it is not small when you consider where we are located. We have raised more money for our various benevolences than ever before in our history. Still our finances were never in better shape. All signs point to a brighter future for the Sioux Falls church.—Mable Burgess, Church Clerk.

Kentucky University.

Kentucky University opened Monday, Sept. 14th, with a large increase in attendance. Prof. Milligan declared on Monday morning that there were more students in chapel than he had seen on the opening day for the past twenty years. The enrollment in the College of Liberal Arts for the first week is 30 per cent larger than for the first week of last year. The enrollment in the College

of the Bible the first three days is 25 per cent greater than the enrollment for the entire session last year. As usual, there are a large number of students from foreign countries. Australia, however, leads in the number of students sent to the university. At Hamilton College the enrollment was the greatest in the history of the institution. This phenomenal increase in the attendance was unexpected as this was the first year under the auspices of the university. The president, Mrs. St. Clair, says that the rooms are about all taken and they have engaged rooms out in town for members of the faculty. She says it will be necessary to provide additional buildings to accommodate the students. The enrollment of boarding students in the first week is 37 per cent larger than for the whole session of last year and of the day pupils 50 per cent greater than that of last year. The wisdom of President Jenkins in associating Hamilton College with the university is apparent already in the increased facilities of Hamilton. The interchange of teachers works to the advantage of university instruction with little increase of expense. The university has had a considerable increase of endowment, having in the past year and a half received bequests to the amount of \$64,000. The curators have authorized the committee, composed of President Jenkins and Prof. Willis, to raise a contingent fund of \$12,000 to be used in providing needed improvements. They hope to secure this amount by January 1st.

WASHINGTON CITY NOTES.

Andrew Wilson.

W. L. Harris, pastor of the Whitney Avenue Church, has had a number of additions in his tent meetings and his work prospers.—F. D. Power is again in his place at Vermont avenue. He attended the dedication of the new house of worship at Beaver Creek, Md., Sept. 6. Three services were held that day. The morning service was conducted by Herbert Yeuell, of Pennsylvania. Mr. Power preached on the "Mastery of Jesus" in the evening. All the meetings were well attended.—Philip Johnson, who has served as assistant pastor for three months at Vermont Avenue, preached at Richmond, Va., on the 13th. He has returned to Bethany College, where he teaches again this year. He

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left Washington in 1891 to enter upon a college course at Bethany. His work is greatly appreciated here.—Sumner T. Martin spent a portion of his vacation in Washington and preached the morning service at Vermont Avenue, Sept. 6.—Frank Garrett, missionary at Nanking, China, was with the Ninth Street Church on the morning of the 13th and preached at Vermont Avenue the same evening. He is in America on furlough and is now in New York, attending Columbia University.—The preachers have been holding weekly meeting lately. Among those in attendance have been Attorney H. E. Harmon, of Chehalls, Washington; Mr. Hunnewell, of Dakota, and J. A. Hopkins, of Maryland, in addition to the local ministers and officers of the C. E. Union of the Christian Church.—Judge Campbell and wife, of West Virginia, were in Washington the 13th and attended the evening meeting at Vermont Avenue.—There have been no extraordinary achievements and no signal successes in the work of the Christian Churches in Washington this summer, but there has been progress. Hillis was right when he said, "Life's crowning victory belong to those who have won no brilliant battle, suffered no crushing wrong; who have figured in no great drama, whose sphere was obscure, but who have loved great principles midst small duties; nourished sublime hopes, amid vulgar cares, and illustrated eternal principles in trifles."

New York Convention. W. C. Hull.

The annual session of the New York Christian Missionary Society, the Ministerial Institute and the Christian Women's Board of Missions were held at Wellsville, N. Y., Sept. 22-25. On account of the unfavorable location of Wellsville and the fact that many from this section are planning to attend the national convention at Detroit the attendance was somewhat smaller than usual. But there was no lack of interest and enthusiasm. The addresses were uniformly of a high order and gave evidence of careful preparation. The most dominant note of the convention was one of courage and entire hopefulness for the future. Six mission points reported a gain of 213 members, or a net gain of 39 per cent. The net gain for the churches as a whole was 10 per cent. The treasurer reported receipts for the year aggregating nearly \$4,000, and \$5,000 in the permanent fund. Never were our opportunities greater than now, and plans are being made for aggressive work in a number of new and promising fields.

Dr. Eli Long of Buffalo was re-elected president. S. J. Corey will be retained as State evangelist, and under his vigorous and consecrated leadership we look forward to the rapid development of our work in the Empire State.

Quite a number of the churches are now, however, without pastors, and any able and consecrated young men desiring to locate in the East, who are willing to work for a moderate salary, should address S. J. Corey, 201 Flint street, Rochester, N. Y.

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Horsford's Acid Phosphate not only corrects disorders which undermine health, but also builds up the entire physical system. A valuable constitutional tonic.

It was voted to change the time of the convention to the last week in June. It goes to Jefferson street, Buffalo, next year.

Nebraska Secretary's Letter.

W. W. Divine has located at Kearney, and will divide time between that city and Lexington until they can both be made to support a man all the time. This we hope to do within the year. Brother Divine is welcome to Nebraska. A reception was tendered to him and Mrs. Devine on the 15th.—The last report from Memphis, where Austin and McVay were at work, was that 36 had been added. This was on the 10th and the meeting was to continue until the 13th, at least. This means a new congregation.—The meeting at Blue Springs, D. G. Wagner and Louis R. Smith, closed on the 6th with three added. The rainy weather swept down on them and made the tent very uncomfortable.—A. L. Ogden began his fourth term of labor for the N. C. M. S. on the 13th, at Elm Creek, where we have a number of brethren. We hope by this effort to establish the work in good condition. Albert E. Pettett has been preaching out there to the unorganized disciples.—Z. O. Doward went to Chicago last week on a business trip. They are planning to dedicate at Brand Island on the 11th of October. J. W. Hilton is to be master of ceremonies.—The church at Gross expects to dedicate their new house at the same time.—John T. Smith reports himself well pleased with his work in Reserve, Kan., and that he wants to go with the Nebraska contingent to Detroit.—J. W. Hilton will be the pastor of the Bethany congregation from hence forward. This will be a great step forward for this church, as they have been doing without pastoral oversight and the work is a great one.—Hugh Lomax preaches regularly at Blue Vale.—Four by letter at York, on the 6th. C. S. Paine occupied the pulpit at North Side, Omaha, and at Irvington again on the 6th. Chas. D. Richards has located at Douglas.—J. H. Bicknell's meeting at

Deweese had nine confessions in nine days. Meeting still continues. W. E. Gray is the regular preacher.—The minutes are now being printed, and we hope to get them into the mail promptly. The matter was extensive, and required much care in its editing. We are believing that the book will be a credit to our work when complete.—Thus far we have reports from ten who will go to the National Convention at Detroit. This needs attention promptly. Let me hear from you as soon as practicable. We want to have a representative number from Nebraska, and Detroit is a delightful place to visit. The convention program is in the papers, and it promises to be complete and helpful. The reports from the different boards will be full of encouragement. There is victory in the air. Let us go up a hundred strong and do our part in making this a great convention. Write me that you will go if possible. The fare from Lincoln is \$22.40 for the round trip, and the additional fare from your place. From Omaha, \$21.50.—Cotner opened with a large number of new students this year. The train committees were prominently in evidence at the depots, and did good service. This was a wise move. Now let us boost for the street car line, and then we will be fixed. Send your children to our own schools. It pays best in the long run.—The secretary spent Lord's day, 13th, at Charleston. We hope to review this work. They have a neat little house and well appointed. The gospel is needed there and we must find the way.—Pulpit supply committee re-organized on the 9th at Lincoln. W. W. Slabaugh was re-elected chairman.—W. A. Baldwin.

John H. Swift of Bellflower, Ill., has just closed a splendid meeting with the church at North English, Ia. He was assisted by Mrs. B. H. Coonrod, singing evangelist, and the result was 33 added. All expenses met and old debt raised.

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JAMAICA RELIEF!

Up to September 21st only \$128.00 had been sent to Indianapolis for the Jamaica sufferers. This would be a sum amazing for its smallness were it not for the fact that the churches were asked to make a canvass for the purpose of raising a fund for its smallness were it not for the fact church. I now know of many churches that are raising money for the Jamaica relief fund, but have not yet sent it on.

A case of suffering almost unparalleled among our people has been laid, through all our papers, before the members of the church. Surely our brethren will not fail in this.

Yet do all realize that relief must be sent immediately? The people must be fed now, and must have money with which to buy seeds in order that they may keep famine away at a later day. Hurry the canvass through in your churches and send the money on to Indianapolis that it may be sent on to Jamaica at once.

The next word received from Indianapolis should be: The sums for the Jamaica relief fund are beginning to come in fast. Large sums and many of them must be sent. Every church should raise a fund. Individuals and societies should send gifts. Let us roll up a large RELIEF FUND for Jamaica! And haste is the word. Surely we will not let our brethren in Jamaica suffer.

Send all moneys for the Jamaica Relief Fund to Helen E. Moses Sec., 152 East Market St., Indianapolis, Ind.

C. C. Smith.

Look out for something special next week.

The church at Webster City, having been unfortunate in not securing some one of the strong preachers with whom they have corresponded, desires men with courage enough to preach the truth regardless of what the denominations may say, men who love God's law more than the opinion of men, to correspond with them relative to locating as pastor. A man who will preach the

New Testament Gospel without adulteration will receive the hearty co-operation of three hundred and fifty members. Address Dr. Elbert Storer, Sec. Pulpit Supply Committee.

Are you reading J. E. Lynn's articles on "The Spiritual Life of the Church"?

E. E. Cowperthwaite, Saginaw, Mich., reports five confessions and one by letter.

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